PUBLIC LIBRARY

OF

SALT LAKE

CLASS 236.3 BOOK S857

23613
S857

THE

WORLD'S JUBILEE.

BY ANNA SILLIMAN. 6010

"Be ye glad and rejoice for ever in that which I create."—Isa. lxv. 18.

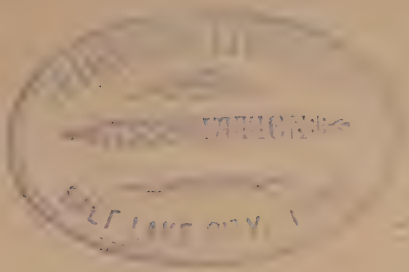
NEW YORK:
PUBLISHED BY M. W. DODD,
BRICK CHURCH CHAPEL, OPPOSITE THE CITY HALL.
1856.

Entered according to Act of Congress, in the year 1855, by

JONATHAN SILLIMAN,

in the Clerk's office of the District Court of the United States for the Southern District of New York.

R. CRAIGHEAD, PRINTER,
53 *Vesey Street.*



CONTENTS.

	PAGE
CHAPTER I.	
Probability of the Earth's Restoration - - - -	5–25
CHAPTER II.	
The Dominion of the Saints - - - - - - -	26–36
CHAPTER III.	
The Dissolution of the World - - - - - - -	37–85
CHAPTER IV.	
Some objections answered - - - - - - -	86–106
CHAPTER V.	
The New Creation of the Old and New Testament identified - - - - - - - - - - - -	107–141
CHAPTER VI.	
The New Jerusalem - - - - - - - -	142–176
CHAPTER VII.	
The Abrahamic Covenant - - - - - - -	177–198
CHAPTER VIII.	
The Mosaic Covenant - - - - - - - -	199–227
CHAPTER IX.	
The Gospel - - - - - - - - - -	228–255

CHAPTER X.
The Establishment of the Kingdom - - - - 256–276

CHAPTER XI.
The Judgment - - - - - - - - - 277–312

CHAPTER XII.
The World's Judgment - - - - - - - - 313–343

CHAPTER I.

PROBABILITY OF THE EARTH'S RESTORATION.

What is the destiny of the earth?—Its annihilation not desirable.—If not annihilated, will it remain under the curse?—Should it be renewed, for whose benefit?—The earth formed for the habitation of men.—The test of obedience not arbitrary.—What would the world have been if man had not sinned?—Traces of man's high destiny found in the world.—Union of the Divine and human nature contemplated.—Probable effect of this.—Contrasted with our present condition.—Circumstances of the fall favorable to the exercise of mercy.—The probation succeeding the fall indicative of restoration.—Design of perpetuity impressed on the physical creation.—Design of perpetuity seen in the circumstances of the flood.—The hope of restoration universal.—Why should God destroy the earth after he has filled it with his glory?—Where a better home for man's immortality?—Theme.

WHAT is the destiny of the Earth? This is an interesting inquiry to man who was formed of its dust, derives his nourishment from its soil, and is destined to return to the ground from which he was taken. Shall it ever be annihilated? Shall these hills and vales which now delight us with their beauty, endeared by the remembrance of our childish

sports, hallowed by the recollection of youthful friendships, and cultivated and adorned by the labor of riper years, all pass away? Shall these majestic mountains, at whose mighty structure we now gaze with awe and wonder, ever vanish like the mists that sometimes crown their summits? Or shall the immense mass of matter contained in this vast globe be decomposed, and dissolving into aerial forms, spread itself through space, and become invisible to the eye, until, "like the baseless fabric of a vision, not a rack is left behind."

Who that reflects upon our present connexion with the earth, can desire its annihilation? And both reason and science, so far as they can speak, here accord with our wishes, and raise their voice against such a termination of terrestrial things. Yet neither our wishes, nor reason, nor even science itself, with all its research and discovery, can foretell with certainty its destiny. These may indicate perpetuity, but cannot furnish incontestable evidence that the earth will always remain a solid mass, or prove that matter itself may not be destroyed, because they cannot prove that matter is eternal. And if it be once admitted that matter was created, then nothing but the express declaration of its creator can show that he has not reserved to himself

the power to destroy his own work. From this we infer, that the annihilation or perpetuity of the earth depends entirely upon the will of God, and it is only from the revelation he has made of his will, that we can on this point obtain any certain and definite knowledge.

Suppose the earth should never be annihilated, but, in accordance with the teachings of science, should for ever continue to fill its place in that vast system of things to which it now belongs; will it always remain in its present degenerate condition? Or will God at some future day renovate its surface, and clothe it with fresh beauty, as he now does the naked landscape after the frosts of winter? He alone can determine this, but if he has not explicitly declared his purpose, the latter supposition certainly agrees best with the exhibition of our Creator's work, manifest in things that come under our observation.

Again, suppose the earth should be renewed, for whose benefit shall this change be wrought? Shall the race of man for whom it was originally fitted up, and who have hitherto occupied it, still retain possession? Or will those who through Christ have become the heirs of immortality, then be exiled from their native clime, and from other spheres gaze upon the earth, conscious that it is no longer inhabited by

men ; that other beings, of whom they may or may not be able to form a correct idea, occupy their birth-place, and possess that world which was designed for man's inheritance ? Is there anything delightful in this anticipation ? Is it not more natural to wish, that if God should hereafter regenerate these heavens and this earth, and fill them with his glory, he would then assign to his redeemed people a home in this new creation ? If we believe in the identity of our present and future being, we can hardly suppose that death will entirely sever our affections from the scenes with which we are now familiar ; and if we believe in a resurrection, it is unnatural to think that the redeemed saint, when he looks upon his body that had its origin in the dust, and which after crumbling into its native earth has been reanimated and glorified, will there find no tie binding him to the sphere from which he sprung. Nor is it reasonable to believe that the Saviour, by whom this body was redeemed, himself a man, and "made in all things like unto his brethren," will feel no peculiar interest for that world in which his humanity originated, and where by his toil and suffering he effected his people's redemption.

The earth appears to have been originally formed for the habitation of man, and had his obedience

been perfect, no one can doubt that it would have been continued to him a place of permanent and unalloyed happiness. It was fitted up in a manner suited to his nature, affording him a sphere for the exercise and enjoyment of his powers, furnishing whatever was necessary for his welfare, and containing provision for his immortality. In this condition it was given to him for his inheritance. Everything was placed in his power and made subservient to his happiness, the maker of all appointing him lord over this fair creation, and to qualify him for this high station, endowing him with his own image. While the inferior animals were furnished with instincts that enabled them to provide for their own wants, man alone of all living beings which filled the world, was made capable of directing the rest, and providing for the welfare of the whole. Every thing created for his happiness, was secured to his possession so long as he continued obedient to his Maker's will. The test of this obedience was easy, and suited to his condition, being all contained in the simple precept, "The tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die."

Some have regarded this an arbitrary test; but if we consider that the perfection of man's nature

required the harmonious action of all his powers, we can easily perceive that this harmony would have been deranged, had any one of these powers acquired an undue ascendency. This precept probably interposed a barrier to excess where man was most exposed to temptation, for if we look at him surrounded by everything good for food, we can see that he may have been thus endangered by appetite, and the tree of knowledge, whose "fruit was good for food, and pleasant to the eye," yet interdicted by the command of God, seems fitted to show him his danger, and lead him to curb desire.

Man's intellectual nature constituted his greatest superiority over the brute creation, and in the exercise of these faculties he may have been liable to excess, for knowledge was to man then, as it has been ever since, a source of power; and the intellectual man, untaught by experience, may, in the pride of this superiority, have been in danger of transcending its proper sphere. It might have led him to exercise cruelty towards the brute creation, in making them subservient to his will: or to make such an appropriation of what God had given him, as would mar the harmony of the whole. By placing within his reach "a tree whose fruit was to be desired to make one wise," and then interdicting its

use, God set bounds to his ambition. We think this view of man's primitive condition shows the simple precept, "Thou shalt not eat of the tree of knowledge of good and evil," to have been a better test of his obedience than the moral law at that time would have furnished; for upon the parents of mankind, who were possessors of all, and in the enjoyment of daily intercourse with their Maker, the precepts of this law would have imposed no restraint.

We can form but a faint conjecture of what this world would have been, had man, without incurring the displeasure of God, gone on at once to realize his high destiny. Philanthropists may expatiate, and poets may dress a picture of their imagination with all the beauty and blessedness that fancy can furnish, and still the glory of the scene will probably fall short of the truth. We can only say, it would have equalled the magnificent design of its Creator, and justified the expectation of the heavenly host, when "the morning stars sang together, and all the sons of God shouted for joy." For man was formed for immortality, and the progressive character of his intellectual nature insured the perpetual improvement of all his faculties, and these were to find their appropriate exercise in that dominion over the earth

with which he was intrusted. Had his probation been perfect, and his harmonious undecaying powers increased in subserviency to the will of God, who can tell the perfection that ere this would have resulted from his labors, in the moral, the intellectual, and the physical world?

In our present degenerate condition we occasionally find individuals whose judgment appears sound and well balanced on whatever relates to the sphere in which they are called to act; and if their aim is high and their plans carried forward with energy, they make achievements, where others would utterly fail. Such was Franklin, as a philosopher; Washington, as a patriot; Napoleon, as a conqueror; and Howard, as a philanthropist. The same correct judgment is sometimes found in the every-day walks of life, where we see persons performing their various duties with a discrimination and energy that secure the attainment of their object; and if this object be good, they promote the well-being of society, and the happiness of those with whom they are connected. If man had never fallen, this sound discriminating judgment and energy of purpose which now distinguishes the few, would probably have characterized the whole human family, while with it would have been combined an untiring activity to

which our diseased constitution is now an utter stranger. With such a constitution for improvement, and immortality for the development of its powers, what desirable object might not have been realized! Acting in obedience to the law of love, men's efforts would have been directed to the attainment of objects, good and lovely in themselves, and promoting the welfare and happiness of society. Strangers to decay and death, no one would have left his work imperfect; and whatever improvements were made, or knowledge attained by each individual, would, in his undecaying life, have been for ever secured to men. No blight would have destroyed the fruits of the earth, or marred the beauty of the landscape; nor would tempest, or flood, or earthquake have levelled the works of art. Whatever love could prompt for the honor of God or the good of men, would have adorned their earth; whatever ingenuity could devise for the comfort, convenience, and delight of families, would have furnished their dwellings, while sickness and sorrow would have been for ever excluded. Thought cannot number the improvements that ere this would have filled the world, nor measure the amount of happiness that would have been enjoyed by the human family.

But even this picture, delightful as it is, would not have been the acme of man's aspirations; for it seems probable that when God created man in his own image, He designed the divine nature should ultimately be united with the human. That spiritual life which will now be perfected in the redeemed at the resurrection, might, and probably would have been conferred as the reward of obedience. This would have changed accepted probationers from terrestrial to celestial men, like Enoch and Elijah, and admitted them to companionship with the heavenly host, without the dissolution of their bodies. This change, while it would have qualified those on whom it was conferred, for intercourse with purely spiritual beings, would not have unfitted them for participation in the affairs of men, who were still probationers. To them would doubtless have been committed the care and government of their race, and we cannot imagine how any beings could be better fitted for the office, allied to God by being made partakers of the Divine nature, and to men by the ties of kindred; their sympathy with both being thus perfected, they would have formed an indissoluble bond of union between man and his Maker. The knowledge of men's true condition acquired by them while still in the flesh, would have

qualified them to counsel and direct those intrusted to their care in all possible circumstances, while the glory of their celestial nature would have been an ever present active motive to obedience, operating upon those who were themselves probationers for the same high dignity. In these respects we can easily see they would have been much better fitted for the government of men than the angels, who possess none of these peculiar affinities.

Had Adam's probation been perfect until he attained a celestial body, he, instead of the Lord Jesus, might have become the spiritual head of the race, and still have continued in the exercise of his patriarchal authority over the innumerable company of his descendants; while men of the present age would not only have had the privilege of tracing their descent back through a long line of illustrious ancestors to our common parent, but would also have been permitted to have personal intercourse with this glorious company. These honored teachers to whom God had given heavenly wisdom, would not have been removed from our sight as the prophets and apostles have been, but "our eyes would have seen our teachers, and we might have heard a voice behind us saying, This is the way, walk ye in it," when tempted to turn aside from the path of duty.

How rapid would have been the improvement of unfallen man under such tuition, what stores of wisdom and knowledge in everything that could ennoble us might not have been gained from these heavenly instructors, and with what delight would they have watched over and guided their children whom they were training for immortality! How different would have been their government from that of the great, who have hitherto oppressed the earth for their own aggrandizement! As the improvements of every age would have been treasured up for the common benefit, the means of happiness would have accumulated, till even fancy sinks overpowered in an attempt to measure the blessedness that would have filled the world as this ever-increasing stream of glory flowed on towards eternity.

How the mind sickens when from this contemplation of what probably would have been, had sin never entered the world, we turn to look at the realities of our present wretched condition. Our race lying under sentence of death, and exposed to the fiery indignation of the judgment, the natural world blighted by the curse, the toils and difficulties, the sickness and sorrow, the various calamities which even the most favored are doomed to expe-

rience, the ignorance, the misery which men inflict upon their fellows, appear in strong contrast with the luxuriant beauty of the primitive earth, the delightful harmony of men living together governed by the law of love, the ever-increasing knowledge, and the wise and affectionate counsel and rule of heavenly parents, and above all, the smiles of an approving God, well pleased to see the perfecting of his own work. Oppressed with the melancholy comparison, we ask, will the earth continue thus sunk in sin, and withering under the curse of its Maker, until, weary with the hideous deformity of his work, he shall blot one planet from existence; or "has he laid help upon one who is mighty to save," not only the souls of his people after the dissolution of their bodies, but also men in their natural condition, by delivering them from their bondage to death, recovering them to holiness, restoring the earth to fertility, reinstating them in their original inheritance, and thus perfecting his design in creating the earth?

It was through the device of an enemy our first parents were seduced into transgression, and fell from their high estate. The sentence of death was immediately pronounced, and though its execution was for a time delayed, yet the fact that they were

denied access to the provision made for their immortality, secured its fulfilment. Henceforth they knew and felt that they were mortal. Driven from paradise, they were now compelled to supply their wants by tilling the ground which God had cursed, while the wasting energies of their nature increased the hardship of their toil, until they died and returned to their dust.

But their death did not exterminate the race, though at the time of their transgression they were yet without children. Neither was the threatened death declared to be eternal. God had here left room for the exercise of mercy, by reserving to himself the right to restore the work of his hands. The circumstances of the fall made this a suitable occasion for the interposition of mercy, and a Redeemer was promised before sentence was pronounced. Before the fall, Adam and Eve had been probationers for the continuance of favors they then enjoyed; they now became probationers for a restoration to lost blessings when "the seed of the woman should bruise the serpent's head."

The consequences of their transgression have descended to their posterity, bringing them under the same bondage to corruption, and making them probationers for the same hope of restoration. But

as this bondage is involuntary, and God has nowhere said it shall never terminate, why should we believe that the whole race of man will come into being under the curse? and why may we not hope, that, when the Redeemer "shall bruise the serpent's head," he will not only deliver the captive of death, but also redeem the living from the miseries introduced by the fall, and restore the race to its primitive excellence? The powers of man have been deranged and injured, but his capacities, though different in degree, are still the same in kind as when he was first created; and if God saw fit to release him from his bondage to corruption, and restore to him the original strength and harmony of his nature, he would be, essentially, the same being he was at his creation. We think the fact, that during so long a period of alienation God has preserved to man the shattered remains of his original powers, taken in connexion with the fact that he has nowhere said the curse shall involve all mankind, indicates a design to perpetuate and restore the race.

A design of perpetuity seems also to be impressed upon the physical world, for though marred, its nature is not essentially changed. The same sun which "in the beginning" God made to rule the day, still shines upon us as then, giving life and light

to creation, governing our seasons, and dividing our time into days and years. The same moon still sheds its mild lustre over the darkness of night, waxing and waning, as when she was first set in the heavens to number off our months; and the same stars that shone forth on the birth-day of creation, still sparkle amid the deep ether, attracting our eyes, and raising our thoughts to heaven, when nature, hushed to silence, gives permission to withdraw them from the toils and cares of life. The vegetation which clothes our landscape with beauty is the offspring of the tree and herb bearing fruit, and containing seed within itself, which first covered the earth, to furnish food for man and beast. The animals that roam wild over the earth, or are held in subjection by men, are the natural progeny of those beasts of the field, to which Adam, in the first exercise of his authority, gave their appropriate names. The birds which enliven our groves with their music, are descended from those fowls, which "the waters brought forth abundantly, to fly in the open firmament of heaven;" and the great whales which God then made, are still represented in our waters. All these, though no doubt much degenerated, still retain the inherent nature at first bestowed upon them; and if the world should ever be freed from the curse,

we can see how easy it would be for the word that first created, to restore them to their original perfection. We think the stability imparted to the natural world during this age of vanity, and the fact that God has given to everything possessing life, whether animate or inanimate, the inherent power to reproduce its kind, and that amidst the ruin in which all has been involved, he has preserved to each the integrity of this power, shows a design to perpetuate the physical creation.

This design is also indicated by the fact, that when man had become so corrupt that "it repented God he had made him," and he determined to destroy the earth, he made provision for the safety of one family, and into the ark which afforded them a refuge from the flood, he also gathered animals of every kind, "that seed might be preserved alive upon the earth." Now, if man's rebellion had so disgusted the Creator with his own work, as to determine him to blot this world from existence, we think he would at this time have executed his purpose, for, excepting Noah's family, the destruction of the rest of the world shows that they had then had what God considered a sufficient trial, and there appears no reason to suppose that Noah's descendants, placed in similar circumstances, would be any better than Adam's. Be-

sides, if the righteous are hereafter to have their eternal inheritance in some other sphere, the well-being of Noah and his family would apparently have been promoted by removing them at that time to their future home; or if God, unwilling to annihilate the earth, had found it unsuited to the condition of men, he could, if he pleased, have then filled it with other beings to whom it was more congenial. Instead of this, we find him directing Noah how to make the ark, exercising a special care over it during the period of danger, preserving the life of all its inmates, and after the waters had retired from the earth, and it again became suitable for their residence, bidding them leave the ark and take possession anew, with the compassionate assurance that the world should never be again destroyed by a flood. And this covenant, of which the bow in the cloud was the token, was not between God and man alone, but also with the *earth and with every living creature for perpetual generations.*

The hope of restoration has been common to all ages and nations. The poets of antiquity not only sang of a golden age that had passed, but predicted its restoration. Modern philosophers have taken up the theme of the ancient poets, and busy themselves with schemes for its accomplishment. The Christian

philanthropist, though he believes the time will come when this world will no longer be inhabited by men, supposing that man's recovery from death will terminate his connexion with the earth, and be attended by the dissolution of the natural world, still expects, before that time shall arrive, a mitigation of the curse, and such a subjection to the will of God as will secure his favor and cause them to live in harmony, while "the glory of the Lord shall cover the earth as the waters cover the sea."

Should these anticipations of the Christian ever be realized, what, need we ask, will then remain for the world's destruction? Why, as everything still retains its original nature, should not God exert his power and restore all things to their original condition? It appears inconsistent to suppose that he will continue to renew the hearts of men by his spirit, "until all kings shall bow before him, and all nations shall serve him;" that he will cause sickness and want to disappear from the world, and fill the earth with his glory, and after this blessed state of things has continued for ages, arise in his wrath (for the day of judgment is called the revelation of his wrath), and in vengeance for the transgressions of former generations, suddenly terminate the race, destroy the world, and remove those whom he has

redeemed to some other sphere, where they may enjoy their immortality.

Such a course appears improbable; for we can see no reason why the race of man should terminate after it has been recovered to holiness, nor anything to be gained by a removal of the righteous from the earth after it has been filled with the glory of God. Who can even conjecture where a better place would be found for the enjoyment of immortality in a resurrection body? We cannot suppose that man's body will be raised from the dust, that he may spend his eternity in roaming through the regions of space, without any place that he can call his home. If this is to be his future destiny, in what society and circumstances will it be realized? Will Christ and the redeemed form one vast throng moving from world to world? Or will they be separated and each one seek happiness as suits his fancy? If separated, when and where will they reassemble?—for their union will require a time and place for meeting. Will any of the stars now visible be the heavenly mansion where Christ will hold his court? Which of these bright orbs will or can contain anything, that will better inspire us with love to Christ, than the place where he suffered for our redemption? Why, if God glorifies, should he not also perpetuate

this earth for the kingdom of his Son? Why should not the saints find their eternal rest and glory where they endured their toil and degradation? And why should not Christ reign over his people in that world where he died for their deliverance, rather than efface the memory of his love from their hearts, by removing them from the earth, and destroying the scene of his sufferings?

The object of the following pages will be, to present the promise of restoration found in the Bible, and show that it teaches that the earth will not be annihilated at the final judgment, but that God designs to renew and perpetuate the world, for the glorious and everlasting kingdom of his Son, and that this new creation will be inhabited not only by the children of the resurrection, but also by men in the natural body, who will continue to live and multiply upon its surface throughout the everlasting ages.

CHAPTER II.

THE DOMINION OF THE SAINTS.

Not unnatural.—Objection to this world's being the future residence of the glorified.—Why an objection.—Objection answered.—Present position of the angels.—Angels to be superseded by men.—Glorified men better qualified for dominion than the angels.—Design of affliction.—Design of the fall.—The humanity of Christ favors the reign of the saints.—This dominion reasonable.

To the reflecting mind there is nothing unnatural in the idea that this world, which God at its creation pronouuced very good, shall yet be recovered from the curse to which it has been subjected by man's transgression. Neither is there anything unnatural in the idea, that the Son of God, who (sin excepted) "was in all things made like unto his brethren" in the flesh, will yet claim for his own inheritance the world in which he suffered and died for their redemption. Nor is there any apparent inconsistency in the belief that the saints may yet receive their eternal reward on the earth, where, per-

secuted and despised, they have toiled and suffered as the followers of their crucified Lord.

The principal objection that most will have to this world's becoming the place of Christ's glorious kingdom, and the saints here receiving their everlasting reward, we think arises from the feeling that the limits of this world will be too circumscribed, and its scenes too devoid of interest to occupy the immortal man throughout the unending ages of eternity; that a kingdom cannot be established here that will realize all the visions of glory with which imagination has adorned that honored place "at God's right hand where pleasures for evermore" are promised the righteous. If this difficulty could be removed, those who really believe in the resurrection of the body would see in this an adaptation to their future condition, that does not appear if men are hereafter to be entirely disconnected with earthly scenes.

We think this difficulty arises mostly from the views generally entertained respecting the future destiny of our race. It has long been the prevailing belief that the race of man will be consummated at the final resurrection. That after this period men in their natural state will entirely cease to be, and of course to multiply upon the earth; and should the

redeemed saints return to live in this world as its only occupants, they will be kings without a kingdom, and priests without any beings for whom to mediate. Having access to the hidden manna, and the tree of Life, they will not need the fruits of the earth for their subsistence, and therefore nothing will be gained by its renovation, because the cultivation of the soil will not only be unnecessary, but entirely beneath their high dignity, and the earth, even if renovated and filled with the glory of God, will still be a residence inferior to that which after death they now hope to occupy.

But suppose the race of man in the natural body should not terminate with the resurrection—that at that time Christ should preserve a portion of mankind in this condition to inherit the new earth, and these being delivered from the penalty of Adam's transgression, and restored to that perfection in which he was created, should go on to "multiply and replenish the earth" throughout the eternal ages? Would not this to some extent obviate these difficulties, by furnishing a suitable sphere of action for the glorified saints, where the varied powers of the spiritual man might find full scope? If any suppose that the new creation will not be good and beautiful enough for their future residence, we ask

them what they suppose will constitute the glory of that heavenly city into which they hope to enter? Will it be the presence and glory of God and our divine Redeemer, the society of the good of all ages, freedom from everything that annoys, a full and free supply of all their wants, ever increasing knowledge and an appropriate sphere of action? And will not all these be found in the new creation, when "the earth shall be filled with the glory of the Lord as the waters cover the sea," and the recovered race, reconciled to God and enjoying his blessing, shall be placed under the care of the saints to be trained for immortality?

The angels occupy a higher rank in the scale of being than men. They are permitted to see the face of God, and some of them stand in his presence. Clothed with might, they are his messengers to do his will, and receive their instructions direct from him. Hitherto they have been his agents in conducting the affairs of the world. Accordingly when the Son, who is "God's appointed heir of all things" connected with our race, was brought into the world, the command was given, "Let all the angels of God worship *Him*." The angels are also said to be "ministering spirits sent forth to minister unto them who shall be heirs of salvation." Of this

we have abundant proof in Bible history. Now, we ask if angels for six thousand years have been God's agents in governing the world, and ministering spirits to men while sinners, will it be beneath the dignity of those, who "in the resurrection shall be made like unto the angels," to become kings and priests unto God in the new creation, if man shall there be delivered from his bondage to corruption, and restored to the image of his Maker?

Heb. ii. 5–7, appears to teach that men will supersede the angels in authority over the new earth. "For unto the angels hath he not put in subjection the *world to come* whereof we speak; but one in a certain place testified, saying, What is man that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels: thou crownedst him with glory and honor, and didst set *him* over the work of thy hands."

That the saints who have left the body will yet rule over the earth is taught in Rev. v. 9, 10, where the elders and the living creatures, in their ascriptions of praise to Christ, exclaim, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain and hast redeemed us unto God by thy blood out of every kindred, and tongue, and

people and nation: and hast made us unto our God kings and priests: and *we shall reign on the earth.*"

If the Lord Jesus ever returns to reign personally upon the earth, no doubt the saints will also return to reign with him, for his promise is, "To him that overcometh will I grant to sit with me on my throne, even as I also have overcome and am set down with my Father in his throne." Paul also says, "if we suffer with him we shall also reign with him." If in this present evil world Christ is "making ready a peculiar people zealous of good works," it seems entirely proper that they should be associated with him in governing the world to come. After receiving their glorified bodies, we think they will in many respects be much better qualified for this work than the angels. To us the angels, in their proper nature as spirits, are invisible. In former ages they occasionally assumed the form of men, for the purpose of making communications to men, through the medium of their senses. But such visits were few and transient, and their communications generally limited to a single point. If their angelic nature was known, their appearance inspired those to whom they were sent with awe, and prevented that familiar intercourse, which we can fancy would be so delightful between the children of the future age and the redeemed of the present.

For the children of the resurrection, though raised above the wants of the flesh, and clothed with power and authority, will still be men, and as men retain their human sympathies; and those who are still in the flesh will probably be looking forward for promotion to something like the same high dignity that their kindred have attained; while the knowledge that these glorious beings were themselves once sinners, will inspire confidence to seek instruction from them on any point of duty or inclination. Those to whom they impart instruction will also be their descendants, and as such have a special claim upon their care and affection, while between angels and men the ties of kindred are not known.

We cannot suppose the varied powers that will hereafter be bestowed upon the spiritual man will have no suitable sphere assigned for their activity; and can we imagine a more delightful or appropriate employment than the future government of the recovered race? What occupation in the present world is more congenial to the soul of humanity than that intercourse between parent and child, in which one teaches and the other is taught the right use and exercise of his varied powers? The present condition of the redeemed will eminently qualify them for the work of instruction. It is a situation

in which the terrible effects of sin are learned by experience; and this is perhaps one reason why God's people are not more exempted from misery and suffering in the present life. Many of them share largely in the toils, sickness, losses, bereavements, and anguish of spirit, incident to this world; and "afflictions," we are taught, "will work out for them a far more exceeding and eternal weight of glory." A knowledge of these things may be absolutely necessary for the proper discharge of duty in that high destiny which awaits them.

It was by eating of the tree of knowledge man was sold under bondage to death; but this tree was the tree of the knowledge of good, as well as evil; and it seems absurd to suppose, that the knowledge of evil, acquired by man during six thousand years of toilsome, suffering discipline, to which eating this fruit has subjected him, is all to be thrown away. It is much more reasonable to believe that good will yet result from the evil—that whatever improvements have been made, and whatever useful knowledge has been acquired during this period, will be preserved by Christ for the benefit of his future kingdom. A correct knowledge of the effects of sin may be of the utmost importance in the world to

come. This knowledge Christ will certainly treasure up in the experience of his people ; and it may be for this purpose he allows them to share every suffering incident to humanity, even to the shame and agony of a thief crucified for his crime. He will thus, by means of their experience, bring into his kingdom a living testimony of the dreadful effects of transgression, that shall prove a bulwark against future disobedience ; for could a redeemed saint have been present at the temptation in Paradise, a recital of his own experience would probably have foiled the device of the tempter, and man might still have continued the happy, willing, and obedient subject of his Creator.

The fact that the King of this new creation will himself be a man, is another reason why the administration of its government should be committed to men rather than angels. He is their kinsman, and not only their kinsman but also their Redeemer. Having with his own blood paid the price of their redemption, they certainly should feel towards him a stronger, higher and holier allegiance than the angels. The saints owing to Christ their deliverance from death, and being by him made partakers of the Divine nature, and also feeling that deep interest

in men which parents feel in their children, the bond of sympathy between God and man in them will be perfect. The honor of the Son who died for their redemption, and the honor of the Father, who, in his love to our fallen race, gave his only Son to be their Redeemer, must ever be a paramount object in their hearts. Thus, their love to God as their Creator, Redeemer, their bountiful benefactor and unfailing friend, on the one hand, and their love to men as their own offspring on the other, will in them form a tie that shall for ever unite the kingdom of Christ in love and harmony.

These thoughts may seem fanciful to some, but, if well considered, we think they will not appear either unscriptural or unnatural. For, if men are hereafter to reign upon the earth, then must there be some beings upon the earth over whom they shall have dominion. And it is much more reasonable to suppose that man's present discipline is to fit him for the future government of his own race than for the government of some other order of beings, or than that it is merely to try his character, without reference to any object whatever. It is also much more scriptural to believe that the heavens, connected with one planet, will be the scene of man's future glory, than to suppose some other sphere must be

fitted up for his accommodation, or that he will spend his eternity in roaming from sphere to sphere, to gratify his curiosity, or even to study God in his works.

CHAPTER III.

THE DISSOLUTION OF THE WORLD.

The perpetuity of the earth not popular.—Popularity not certain evidence of truth.—Examination of the bible as a test.—No notice of a dissolution for more than three thousand years.—Remarks on Psalm cii. 25–28; on Isaiah xxiv. 19–20, xxxiv. 4, li. 6; on Matt. v. 18, xxiv. 35; on Mark xiii. 31; on Luke xxi. 33; on Heb. i. 11, 12; on 2 Pet. iii. 4–13.—Popular exposition of this text.—Comparison of the two.—Design of the flood and fire similar.—Conflagration of the earth not simultaneous and universal.—Proved by the permanence of the kingdom of heaven; by the exhortation of Peter; by Psalm l. 1–4, xi. 6, xcvii. 1–8; by Isaiah lxvi. 15, 16; by Dan. vii. 9–12; by Joel ii. 30–33; by Mal. iv. 1–3; by Mat. xxv. 41; by 2 Thess. i. 7, 8; by Revelations, sounding of the first angel; sounding of the seventh angel; pouring out of the fourth vial; fleeing away of the heavens and earth.—The passing away of the earth does not destroy its inhabitants proved by Ezek. xxxvii. 21–28, and Joel iii. 16–20.—Perpetuity of the earth directly affirmed.—Perpetuity of the earth for the habitation of man, taught in Isaiah lv. 17, 18.—Restoration of the earth by Christ, taught in Isaiah xlix. 8.—Perpetuity of the earth implied in Prov. ii. 20–22; in Psalms xxxvii.—Confirmed by Matt. v. 5, and the parable of the tares.

We are aware that the perpetuity of the earth is not the popular doctrine. Many, perhaps a large

majority of Christians in the present day, believe that the threatened destruction which will attend the final judgment of the world, is designed to effect the utter annihilation of our planet. And this belief is not of recent origin. It is more than two centuries since Shakespeare sung :

> The cloud-capt towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> And all that it inherits shall dissolve,
> And like the baseless fabric of a vision,
> Leave not a rack behind.

We can hardly think it possible that the sentiment here expressed found its origin in the glowing imagination of the poet. He probably only traced down the popular belief of his time. None will deny that this paragraph has long since become a part of orthodox theology, and is often used by public teachers of religion, as a vivid expression of their own views, to render the supposed truth more impressive to their hearers.

The popularity of this belief in an enlightened Christian community, is certainly a presumptive argument in its favor, but it is by no means an absolute confirmation of its truth. Theological traditions are often as firmly believed as historic fact, and

sometimes exercise a greater power over the conscience than even the law of God. In our Saviour's time "tradition had made the commandment void," among those whose business it was to study and explain the law, and similar examples are not wanting in the present day. From this we may learn that popular belief, even in the church, is not to be relied upon as incontestable evidence of truth; and in trying the correctness of any professed scriptural doctrine, it is proper that our inquiry should be, what do the Scriptures teach, rather than what does the church believe. If the popular belief in the annihilation of the earth, when tested by this rule, should be found at variance with express declarations of Scripture, and the texts which are relied on for its support can be reconciled with the earth's perpetuity, this doctrine, time-honored as it is, should yield to the force of truth.

Commencing our examination on this subject with the book of Genesis, and proceeding regularly through the Bible, we find nothing that is considered by any to be an intimation of such an event in the record of communications which God made to man for more than three thousand years; nor is there, in the sacred writings, the least trace of such a belief

being held by any individual during this period. Nothing like it is found in all the writings of Moses, who foretold so accurately the future condition of his people, and "with whom God spake face to face as a man speaketh to his friend." This remarkable man was commissioned by God to execute his judgments upon Egypt, and deliver his people from their oppressors. When the law was given, he was honored as its mediator, and at that time spent nearly three months on Mount Sinai, in God's immediate presence. Had God then designed the annihilation of the earth, we think that Moses, as the mediator of the first covenant, would have been made acquainted with the fact. But if he understood this to be the purpose of God, he has left on record no trace of this knowledge. The book of Job, sometimes called the Theology of the Patriarchs, is supposed to have been written by him, and future things is one of its themes. The resurrection of the dead, the day of judgment, and the dissolution of the heavens, events believed to be contemporary with the annihilation of the earth, are all introduced into the familiar conversations between Job and his friends. If the latter event formed a part of their faith, it seems next to impossible that in such circumstances it should remain unnoticed; or if the writer himself had

entertained such a belief, he could hardly have failed to introduce it somewhere.

The first prediction which is supposed to teach the earth's annihilation, is found in Psalm cii. 25–28. "Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish but thou shalt endure: yea, all of them shall wax old as a garment; and as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee." Here we certainly find a very great destruction of the physical creation predicted, but we think the connexion shows that it was not designed to teach the earth's annihilation, for the perishing in the twenty-fifth verse, is, in the twenty-sixth, called a change. This change is said to be like that of a vesture, a figure in itself appropriate to the heavens, which cover the earth as a garment does the human body. It may also, and probably is designed to be applied to the surface of the earth; which having become old and worn out, requires renewing; but the figure no more teaches the destruction of the earth's mass, than the change of a man's garment does that of his body; while the manner in which the safety of God's

people is spoken of in connexion with this change, indicates not only the earth's perpetuity, but also the perpetuity of the race in its natural condition after this change has been effected, for, notwithstanding this change, it is said, "The *children* of thy servants *shall continue, and their seed shall be established before thee.*" Their continuance here seems to be contrasted with the perishing of the heavens and earth, and the language represents them as continuing to multiply after this has taken place. For if the race at that time is to be complete, and the safety of those only who are then living is here spoken of, why should "the *children*, and the *children's children* of God's servants be said to *continue and be established*," when the simple term servants would be much more definite; and if, as the language imports, the children of these servants are to be established and multiply after this period, it must be upon the earth, for the increase of the race is peculiar to men as its inhabitants in their natural condition. Besides, as there is here no intimation of the removal of the righteous, it is fair to infer that this establishment will be upon the earth. This is also indicated by the connexion. The prophet has just been speaking of the time when the Lord will build up Zion, and says this event will be attended by his appearing

in glory, and loosing those appointed to death, or as the marginal reading is, loosing the children of death. This seems to imply that man's deliverance from the bondage of corruption will be contemporary with the building of Zion. It is in the twenty-second verse said to take place "when the people are gathered together, and the kingdoms to serve the Lord;" language that appears appropriate only to the establishment of his dominion over men living upon the earth. Then, as if in regret that he must die before these things are accomplished, the prophet speaks of his own weakness, and closing with the text under review, he here contrasts the immortality of God with the perishing nature of the present world, adducing this as a proof of God's power to grant his request, and also urging it as an argument why he should lengthen his days. The connexion which this change appears to have had in the prophet's mind, "with the Lord's appearing in glory," and the resurrection of the dead, shows the perishing here predicted to be that which will attend the final judgment, while the building up of Zion, "and the gathering together of the people and kingdoms to serve the Lord," and the "continuance and establishment of the seed of his servants' children," which are also associated with this event,

show that this change, however great it may be, will not affect the perpetuity of the earth, for it teaches the existence of his kingdom upon the earth after this change has been effected.

In Isaiah xxiv. 19, 20, the dissolution of the earth is thus described, "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. For the earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again." The dissolution of the heavens is not here mentioned, and probably this passage is not regarded by any as of itself teaching the annihilation of the earth, though some, believing it is to be taught in other places, may understand it as confirming this event. Many suppose it to be a highly figurative description of events that have long since transpired; but the attending circumstances favor the idea, that the prophet here had in view those changes that will occur in the land of Judea at the time of its restoration. It appears to be the prediction of a violent earthquake, such as is described in Rev. xvi. 17–24, when the seventh angel pours out his vial into the air, finishing the tribulation that shall precede the coming of the Son of Man. The following verses

seem to determine its connexion with that period. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and after many days they shall be visited," or, as the marginal reading is, "found wanting;" an expression implying that they will never be restored to favor. "Then the moon shall be confounded, and the sun ashamed, when the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously." "The host of the high ones" is language appropriate to the angels, and their being distinguished from the kings of the earth, shows that it should be applied to them. If they are to be judged at the time of this dissolution, this fact determines it to be connected with the final judgment, for the apostle Jude says: "The angels that kept not their first estate are reserved in everlasting chains under darkness *unto the judgment of the great day*." Their being punished on high, implies that God will execute vengeance on them in the heavens; and the kings of the earth being punished upon the earth, points to this as the place of their judgment, while the kingdom of the Lord being represented as succeeding, shows these events

to be preparatory to its establishment. The glory here said to attend the Lord's reign is, to be "*in Mount Zion, and in Jerusalem, and before his ancients,*" thus distinguishing the places from the people, and showing them to be still in existence; and as they are a part of the earth, it follows of necessity, that the earth will not have been annihilated by the preceding dissolution.

Isaiah xxxiv. 4. "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth from off the vine, and as the falling fig from the fig-tree." The falling of the stars and the departing of the heavens like a scroll when it is rolled together, is, in the sixth chap. of Rev., said to usher in the great day of the wrath of the Lamb; and in two of the gospels, the falling of the stars is said to attend the "coming of the Son of Man in the clouds of heaven, with power and great glory," to judge the world. It probably signifies the casting down of the principalities and powers under the dominion of the prince of the air, and their arraignment before the judgment-seat of Christ to answer for the part they have acted in human affairs, for it is added, "the powers of heaven shall be shaken." Angels, as spiritual immaterial beings, seem to pos-

sess the power of changing their form as circumstances demand, and as angels are sometimes called stars, they may then be exhibited in this form to men. "The indignation of the Lord upon all nations," is also said to attend this dissolution, and we see no good reason why this text should not be understood as descriptive of the circumstances attending Christ's coming. It is followed by a particular account of the judgment of Idumea, which, after this, becomes a scene of such horrid desolation, that if the lake of fire and brimstone into which the beast and false prophet will be cast, should be kindled upon the earth, we think this may be its location. Idumea is represented as continuing in this state "for ever," and "from generation to generation," a fact teaching the perpetuity of Idumea as a memorial of God's indignation, and thus signifying that God does not design to annihilate the earth. As these successive generations of men will be contemporary with this desolation of Idumea, it also teaches the perpetuity of the race in its natural condition after this judgment. This is confirmed by the following chapter, which appears to be a continuation of the same subject, giving a description of the desert's fertility, and the blessedness of the people who "shall then return and come to Zion."

A dissolution connected with a judgment is again described in Isaiah li. 6. We quote the preceding verse to show its connexion : "My righteousness is near, my salvation is gone forth, and mine arms shall judge the people ; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath ; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner ; but my salvation shall be for ever, and my righteousness shall not be abolished." We see nothing here that necessarily implies the earth's annihilation. It is the heavens or atmosphere only that is said to vanish, and this may pass away like smoke and clouds, and the vacuum be filled with a new atmosphere more invigorating and congenial to life. As in the corresponding text in Psalms, the earth is said to wax old like a garment, thus limiting the idea of decay and change to the surface. A renewing which probably succeeds this change is promised in the third verse, where it is said, "The Lord shall comfort Zion : he will comfort all her waste places : and he will make her wilderness like Eden, and her desert like the garden of the Lord : joy and gladness shall be found therein, thanksgiving and the voice of

melody." This renewing is also mentioned in the sixteenth verse as a new creation: "I have put my words in thy mouth, and covered thee with the shadow of my hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, thou art my people." The heavens and earth here spoken of are doubtless the promised "new heavens and new earth wherein dwelleth righteousness," and God here seems to cover his people with the shadow of his hand in order to preserve them when the old pass away, that they may inherit this new earth. The circumstances immediately connected with this dissolution also favor the idea of the restoration and perpetuity of the earth; for we find a judgment attending it, in which "the isles wait upon their Judge, and trust in his arm," as if looking to him for protection from surrounding danger. The ground of this confidence appears to be, that "his righteousness is near, and his salvation is gone forth." This declaration is made by the Judge, and introduces the notice of the judgment; and his description of the dissolution is followed by the declaration, "My salvation shall be for ever, and my righteousness shall not be abolished." The destruction threatened to the inhabitants of the earth is in the eighth verse limited to the wicked, where it is thus contrasted

with the safety of the righteous: "For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation." The promised righteousness, which is here said to be for ever, seems to be distinguished from the salvation; for in the fifth verse it is said to be "near," while the salvation is already "gone forth." In the sixth verse it is contrasted with the perishing of the heavens and earth, and it may mean that restoration, or righted-up-ness, which is promised in the third verse. Whatever it is, it shall not be abolished, and it appears to be introduced immediately after the dissolution; for the Judge speaks of it as *near* in announcing the judgment. In speaking of his salvation as having already "gone forth," he probably refers to that provision made in Christ, and introduced by the gospel, for man's recovery from his present ruined condition. This the Lord declares "shall be from generation to generation." The salvation being contrasted with the destruction of the wicked, and the promise of its continuance made in the future tense, shows that the generations to whom this promise is made will be after this destruction. The language, "from generation to generation," if taken in its literal sense, implies a

succession of generations. That it was designed to be thus understood, seems evident from the nature of the blessing to which it is applied; for if this salvation is to be conferred only upon those who have lived before this period, and the expression "from generation to generation" is merely a figure to signify the perpetuity of the blessing, the figure contradicts the design of its use; because, if successive generations fail, then the salvation also may fail. If this promise is to be taken in its literal sense, it teaches both the perpetuity of the earth and the continuance of the race in the natural body after this dissolution; for it is only on the earth and in this condition that men multiply.

In Matt. v. 18 our Saviour says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." This expression, though primarily designed to teach the permanence of the law, also implies a future passing away of the heavens and earth. The same thing is directly taught in Matt. xxiv. 35, also in Mark xiv. 31, and in Luke xxi. 33, where he says, "Heaven and earth shall pass away, but my words shall not pass away." At the time he said this, he was describing his coming as the Son of man to judge the world, and, though he does not say this passing away will attend

his coming, yet he doubtless here speaks of the changes that will be connected with the judgment. He contrasts the perishing nature of this present world with the immutability of his word, in order to show more vividly the extent and duration of his power. In this the declaration resembles that in Psalm cii., where the perishing is contrasted with God's eternity, and also that in Isa. ii. 6, where the vanishing is contrasted with the perpetuity of God's salvation and righteousness, and it is not improbable that our Saviour, in making this assertion, has reference to these predictions. He immediately proceeds to show the character of that judgment he will then execute, without further allusion to the physical creation, leaving us to determine from other portions of Scripture what this passing away means.

The dissolution is next mentioned in Heb. i. 11, 12. "And thou, Lord, in the beginning hast laid the foundations of the earth ; and the heavens are the work of thy hands. They shall perish, but thou remainest, and they shall all wax old as a garment ; and as a vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy years shall not fail." This is a quotation of the text we have already noticed in Psalm cii., and as such, being introduced by the apostle under the

inspiration of the same spirit that dictated the original, its meaning here cannot be at variance with its meaning there. Though all the attending circumstances which in the Psalms imply the earth's perpetuity are not quoted, yet the perishing is called a change, and compared to the folding up of a vesture. After several texts have been quoted to show the excellence and dignity of the Son, who is called the "heir of all things," this is introduced to show the permanence of his inheritance, or kingdom, by a contrast of his power and duration with the unstable character of whatever belongs to this present world. In the next chapter, after urging upon Christians the importance of diligence in securing the blessings of this kingdom, he shows the dignity of the offered inheritance by the testimony which God had already given, in the various powers conferred upon its heirs by the Holy Ghost, and the assurance that the world to come will be put in subjection to men and not angels. He says this world to come is that of which he is speaking, thus showing it to be the place of Christ's kingdom, and then referring to the original grant of dominion conferred upon man at the creation, he recognises the diminution of this power sustained in the present world, but represents man as having a pledge of its posses-

sion in the world to come, in the glory and honor with which Jesus has been crowned as the reward of his obedience unto death. The parallel thus drawn between man's condition in the world to come, and that in which he was placed at his creation, shows that this world to come must be this present heavens and earth renewed, and indicates a restoration of the earth to its primitive order. If by the world to come is meant the present heavens and earth renewed for the kingdom of Christ, then it is not their annihilation, but the change which attends their renewing that is here predicted.

We next find the dissolution thus predicted in 2 Peter iii.: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was being overflowed with water perished, but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of

this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness ; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night : in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness ; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

This terrific description of the fires that will attend the judgment, is often construed into a simultaneous universal conflagration of our planet, by which such an entire dissolution of the whole mass of visible matter will be effected, that no trace of its existence will be left remaining. It is thus described by a standard theological writer. After describing

the judgment, he says, "When the trial is ended, and the final allotments of angels and men are determined, flaming fire from the presence of the Judge will kindle this great globe with an universal conflagration. All the works of man, his palaces, towers, and temples, his villages, towns, and cities, his wonderful display of art, his haughty piles of grandeur, and his vast labors of defence and dominion, *will be lighted up in a single blaze, and vanish from creation!* Nor will the desolation be limited to the works of men. The earth on which they stand; the hills and mountains, the valleys and plains; the lakes, the rivers, and the ocean, *will all in one moment become one blazing ruin!* The very elements of which they are composed, will melt with fervent heat, and the world itself, so long the seat of sin and sorrow, be finally destroyed. The visible heavens, in the meantime, will catch the flame. Above, around, beneath, a vast concave of fire will encircle this dissolving globe, and with a great noise, an awful sound filling the universe, both the inferior heavens and the earth will flee away from the face of him that sitteth on the throne; and no place be found for them any more."

This is probably a correct representation of the popular belief; but it will require no very critical

comparison of the two to show that it differs in some important particulars from that of the Apostle Peter. In the later description the conflagration is said to succeed the judgment. This is not taught in the former, and is contrary to all other descriptions of the day of the Lord, for the fire is everywhere else said to precede and attend the judgment. It represents the conflagration as becoming instantaneously universal, while Peter says, "*the day of the Lord*," and not the conflagration, "will come as a thief in the night, *in the which*" (that is, some time during this day), "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." Neither does the apostle's language of necessity imply that the conflagration will be universal. He may speak only of that portion of the heavens and earth in which the Lord Jesus will be visible. The apostle does not say that the conflagration of the heavens and the earth will be simultaneous, but only that both will occur in the day of the Lord. The latter description teaches the entire dissolution of the earth's mass. This is not affirmed by the apostle, and is contrary to the whole tenor of the paragraph, in which the destruction is compared to that occasioned by the flood. It is said that

"scoffers will say, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished! But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Now, as the waters of the flood only destroyed the surface of the earth with its guilty inhabitants, it is fair to infer from this comparison, that the fires of the last day will resemble it in this respect, for the resemblance must be sought in the result and not in the mode of operation. In predicting the flood, God declared "the end of all flesh had come, and that he would destroy the earth with its inhabitants, because men had become universally corrupt." The apostle here says, "The heavens and earth which are now, *are kept in store*, reserved unto fire against the day of judgment and *perdition of ungodly men*," as if their destruction was the chief object to be effected by the fire. He does not teach that the fire will injure any except the ungodly, nor does he

teach that the righteous will be removed from the earth previous to the conflagration. Even if it should become universal, God is able to preserve his people from injury. His promise to Israel is, "When thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee." This promise was verified to the three young men whom Nebuchadnezzar cast into a furnace, which in his anger he had caused to be heated seven times, and God is equally able to preserve his people who may be found at the last day upon the earth, unharmed, amid the dissolving elements.

When God had determined to destroy the earth with a flood, he said unto Noah: "Thee have I found righteous before me in this generation. Make thee an ark of Gopher wood. And Noah prepared an ark to the saving of his house." In this ark he and his family, and living creatures of every kind, were preserved alive during the deluge, and when it was over, came out of the ark in all respects essentially the same beings as when they entered, and their descendants still continue to occupy the earth, and derive their sustenance from it, much in the same way as their progenitors did before the flood. Why should it not be so after the destruction by fire? Water, if universal and deep enough, will as

certainly destroy the life of man as fire. In one respect it would more certainly ensure a universal destruction, for the laws which govern water would cause it to submerge the whole earth at once, while fire may rage with the utmost intensity in one part of the earth's surface, and at the same time another portion may remain entirely unharmed ; and if timely warning were given, men might escape, as Lot did from the cities of the plain, into that which still remained uninjured. So also with the heavens, one portion of the atmosphere may be rent with lightnings and shaken with thunders, till the whole visible heavens presents a scene of fire and commotion ; they may even melt with fervent heat, and this may be attended by the most destructive effects upon the earth, and yet we know this fire and tempest may not be universal. God's descent upon Mount Sinai was attended with "fire, and blackness, and darkness, and tempest, and the voice of words, and so terrible was the sight, that Moses said, I exceedingly fear and quake ;" and yet the danger from all this was limited to the mountain, and bounds were set beyond which the people might remain in safety. This may not have been unlike the terrors that will attend the judgment ; for the Apostle Paul says : "He whose voice then shook the earth hath promised, saying, Yet once

more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of things that are shaken, as of things that are made ; that those things which cannot be shaken may remain. Wherefore we, receiving a kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence and with godly fear. For our God is a consuming fire." Here we find that though other things will be removed by this shaking of the heavens and the earth, the kingdom of God in which his people receive their inheritance, will remain unmoved.

This view corresponds with the expectation of Peter, who exhorts his Christian brethren to be "Looking for, and hasting unto the coming of the day of God," as if this were a desirable event. Christians of the present age who regard the judgment as the termination of terrestrial things, do not desire its approach. They wish first to see their fellow-men converted to God, and the Lord Jesus rewarded by a world filled with willing, obedient subjects. This wish appears not only natural but commendable, and it is one that would operate with as much force upon Christians of that age as upon those of the present. He also adds, as if he feared some might understand him as teaching the anni-

hilation of the earth: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Here we have his assurance that how great soever this destruction may be, it will not interfere with the previous promise of God respecting the renovation of the world; and if we look for the promise here referred to, we shall find it contains a description of terrestrial things sufficiently minute to prove that the earth spoken of is not only this identical sphere we now inhabit, but that it will be filled with men possessing powers and capacities like our own, and as we do now, deriving their sustenance from its soil. As this new earth is one, "wherein dwelleth righteousness," it must succeed the judgment, for the scoffers of the last day will certainly not be tolerated there.

The idea that the final conflagration is not universal and simultaneous is confirmed by other portions of scripture. In the fiftieth Psalm it is said: "The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof." "Out of Zion, the perfection of beauty, God hath shined. Our God shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about

him. He shall call to the heavens from above, and to the earth, that he may judge his people." Here, though the earth is called from the rising of the sun unto the going down thereof, yet the fire and tempest appear to be confined to the immediate presence of God.

Ps. xi. 6, "Upon the wicked shall he rain snows, *fire and brimstone*, and a horrible tempest, this shall be the portion of their cup." This is only said to be the portion of the wicked, and may not be poured out upon them until they have been gathered together. It is much like the judgment which, in Ezek. xxxviii. 22, and in Rev. xx. 9, is said to fall upon Gog and Magog.

Ps. xcvii. 1–8, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. *A fire goeth before him, and burneth up his enemies round about.* His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory. Confounded be all they that serve graven images, that boast themselves of idols: worship him all ye gods.

Zion heard and was glad, and the daughters of Judah rejoiced because of thy judgments, O Lord." The fire which is here said to go before the Lord burns up his enemies, and this appears to be its chief design; but there is nothing in this connexion that would lead us to suppose the fire will be universal. The melting of the hills like wax at his presence, may be that burning of the earth mentioned by Peter. A similar melting of Sinai is, in Judges v. 5, said to have attended the Lord's descent upon that mountain. This visible manifestation of his glory for the destruction of his enemies appears to be a means of establishing his dominion over the earth; for notwithstanding the terrors that will attend his presence, the earth, and particularly the multitude of isles, are called upon to rejoice in his reign. The calling upon the *isles to rejoice*, shows that this psalm refers to events subsequent to the introduction of the gospel among the Gentiles, while *the rejoicing of the daughters of Judah in these judgments* proves them to be yet unfulfilled.

Isa. lxvi. 15, 16, "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, *and his rebuke with flames of fire;* for by *fire* and by his sword shall the Lord plead with all flesh; and the slain of the Lord

shall be many." Nothing is here said of the earth's destruction, and the threatening is connected with a promise of restoration to his people, and an assurance that "the new heavens and the new earth that he will make shall remain before him."

Daniel vii. 9–12, "I beheld until the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like a fiery flame, and his wheels as burning fire. *A fiery stream issued, and came forth from before him:* thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened. I beheld them because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed and given to the *burning flame.*" The fire here said to attend the judgment is certainly not described as a universal simultaneous conflagration; and there are circumstances connected with this description, proving that the earth is not at this time unfitted for the habitation of men. But as we design to introduce this passage again, we will for the present pass it without further remark.

Joel ii. 30–33, "And I will show wonders in the heavens and in the earth, blood, and *fire*, and pillars

of smoke. The sun shall be turned into darkness and the moon into blood *before the great and terrible day of the Lord come.* And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered : for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said." These events are said to occur in "those days and in that time when the Lord will bring again the captivity of Judah and Jerusalem."

Mal. iv. 1–3, "For behold the day cometh that shall burn as an oven ; and all the proud, yea, and all that do wickedly shall be stubble : and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings : and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked ; for *they shall be ashes under the soles of your feet* in the day that I shall do this, saith the Lord of Hosts." This, in the fifth verse, is called "the great and dreadful day of the Lord ;" and it seems probable that Peter, when he wrote his second epistle, had this description in his mind. It is also "*the day of perdition of ungodly men,*" for the wicked are then to become ashes under the feet of the righteous ; a cir-

cumstance showing the destruction and triumph to be upon the earth. That the fire which consumes the wicked does not annihilate the earth, is evident from the fact that God will send Elijah before this day, to prepare his people for his coming, *lest he should come and smite the earth with a curse.*

In the twenty-fifth chapter of Matthew our Saviour, after describing the separation of the righteous and the wicked, represents himself as saying to the latter, "Depart from me, ye cursed, into *everlasting fire, prepared for the devil and his angels.*" This is the only fire he mentions in the long description he there gives of his coming to judge the world. It is said to be an "everlasting fire, prepared for the devil and his angels;" but it is not said to consume the earth.

In explaining the parable of the tares, he also says, "At the end of the world, *or age,* he will send his angels, and gather out of his kingdom all things that offend, and them that do iniquity, *and cast them into the fire, and they shall be burnt;*" but this does not teach that the world from which they will be gathered shall be consumed.

In 2 Thess. i. 7, 8, it is said, "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus

Christ." This seems like "the fire that shall go before the Lord to devour his enemies;" and it may, or may not, affect the earth.

These are the only places in the Bible previous to this in the second epistle of Peter, where fire is said to be connected with the judgment. If they are to be used in explaining his meaning, they certainly do not make him teach either a simultaneous, or universal combustion, of the heavens and earth.

The Apocalypse, or Book of the Revelation of Jesus Christ, contains the last communication from God we have on record, and it is mostly filled with a development of his designs respecting the result of Christ's mission on the destiny of our world. The triumphs of the Lord appear to be reserved until his second coming, in the first chapter, verses 5–7; this triumph seems to be presented as the theme of the book. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion, for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Whatever difference of opinion there may be

among Christians respecting the meaning of some portions of this book, we think they will generally agree, that it shows the final triumph of Christ and his people over their enemies in the judgment of the world, and the blessedness that will afterwards be enjoyed in his glorious and everlasting kingdom. If this triumph is presented in this book, here then we may expect to find the terrors of the day of the Lord most fully described. The signs of its approach are presented in chap. vi. 12–17, much as they are in the gospels, but we find in the book no description of such a conflagration as Peter is generally understood to teach in his second epistle. The sounding of the first angel is said to be followed by "*hail and fire, mingled with blood, being cast upon the earth, by which the third part of trees and all green grass was burnt up.*" This is generally believed to be symbolic of events long since past, but whether past or future, "symbolic of things analogous, or of things like themselves," it is not a description of the universal simultaneous conflagration of the earth.

The sounding of the seventh angel is said to end time, meaning, we suppose, the period that precedes the judgment. This is attended by "voices, *and thunderings and lightnings, and an earthquake, and great hail,*" and also a public announcement, that

"Christ has taken to himself his great power, and that the time of the dead has come that they should be judged, and that he should give reward to his servants, the prophets, and to the saints, and to them that fear his name, small and great, and destroy them that destroy the earth." This appears much like the fire and tempest which in the fiftieth psalm is said to attend the coming of the Lord to judgment, but there is here no intimation that the earth is burnt up.

The pouring out of the fourth vial, is said "to give power unto the sun to scorch men with fire; and men are said to be scorched with great heat." It is not added the earth was burnt; but this would be the natural effect of such power being given to the sun. The most intense heat with which we are acquainted, is produced by a concentration of the sun's rays; and such a state of the atmosphere as is here described, would be attended by the destruction of vegetable life, and the combustion of many of the works of art. We find nothing in this book that looks more like the burning of the earth than this. The vials are said to contain "the seven last plagues, for in them is filled up the wrath of God." As other judgments are afterwards inflicted upon the wicked, the plagues here mentioned probably refer to the

great tribulation that will precede the coming of Christ. This we infer from the fact, that the pouring out of the seventh vial is preceded by the Lord's declaration, "Behold I come as a thief;" designed as a warning to his people to be in readiness for this event, and also by the gathering together of his enemies to the battle of the great day. It is also followed by the opening of the heavens, and the appearance of the Lord with the armies of heaven, to take vengeance on those who have been gathered. This vial, said to contain the last plague, was poured out into the air. Satan is called "the prince of the powers of the air," and as he and his angels have previously been cast out of heaven, this may purify the atmosphere from the malignant influence of him who is said to have the power of death. It was attended by "a voice out of the temple of heaven, from the throne, saying, It is done," as if some mighty work was now accomplished. "And there were voices, and thunderings and lightnings, and a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his

wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God, because of the plague of the hail; for the plague thereof was exceeding great."

If this is not the dissolution spoken of by Peter, it appears at least to be that "shaking of the heavens and earth" predicted in Hebrews, by which things unfit for the kingdom of God will be removed. The destruction not only appears to be more general than any other found in this book, but it seems to be the last expression of God's indignation towards the physical world. Great Babylon now becomes a place of constant burning, and the beast and false prophet are soon after taken and cast alive into a lake of fire burning with brimstone, which seems to be the place spoken of in Matthew as having been prepared for the devil and his angels. The company of Gog and Magog are after this also destroyed by fire, which comes down from God out of heaven. These are the only fires noticed in this book, as either in heaven or on earth after this period.

The closing scene of the judgment is attended by the "fleeing away of the heavens and earth from the presence of Him that sits upon the throne." Some

may suppose this fleeing away to be descriptive of the effects of the final conflagration ; but fire is not here said to be the agent by which this change is wrought, and as the wicked appear to have been already destroyed from the earth, and no destruction of living men is said to accompany this event, we are inclined to think this fleeing or passing away, as it is afterwards called, is not effected by fire, but that it refers to that change in the earth by which its restoration from the curse will be perfected, and that the circumstances of this change will be so ordered by the Lord, as not to endanger the safety of its inhabitants. It is said to be succeeded by a new heavens and a new earth, in which there will be no more sin, a circumstance showing the change to be very great, but also proving this new earth to be the same globe we now inhabit, renewed with capacities for supporting a much larger population than it has hitherto sustained.

The idea that this passing away of the earth does not destroy its inhabitants, is sustained by the fact, that, after the restoration of Israel, this people continue forever safely to inhabit their own land. See Ezek. xxxvii. 21–28. "Thus saith the Lord God : Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them

on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and I will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall all have one shepherd; they shall also walk in my judgments, and observe my statutes and do them; and they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children for ever; and David my servant shall be their prince for ever, moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for ever more, my tabernacle also shall be with them, yea, I will be their God, and they shall be my people. And the heathen shall

know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for ever more." We think there can be no doubt that the state of things here described will commence in the present earth, for the Israelites are to be gathered from among the nations whither they have been scattered, and the heathen are to be taught the knowledge of God by his setting his sanctuary in the midst of his people. It is also evident that it extends into the new earth, unless it can be proved that for ever does not mean for ever. The fact that God connects an *everlasting covenant* of peace with these promises, is at variance with the belief that "for ever" here has a limited signification; for even men, in making contracts, take the greatest possible care to use language definitely, and it is unreasonable to suppose that God, in making a covenant with his people, would use for ever instead of a few generations.

The same thing appears to be taught in Joel. iii. 10–20, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion my holy

mountain ; then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down with new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But *Judah shall dwell for ever, and Jerusalem from generation to generation.* For I will cleanse their blood that I have not cleansed ; for the Lord dwelleth in Zion." Whatever may be the effect of this passing away on the rest of the world, we think these promises teach unequivocally, that after the Israelites have been restored to their country, and God has placed his sanctuary in the midst of them, there will be no more utter destruction in that land.

In the following texts the perpetuity of the earth is directly affirmed :—Ps. lxxviii. 69. And he built his sanctuary like high palaces, *like the earth which he hath established for ever.* Ps. civ. 5. *Who laid the foundations of the earth that it should not be removed for ever.* Eccl. i. 4. *The earth abideth for ever.* Here

are three express declarations that the earth shall abide for ever ; and unless something in their connexion limits the signification of "for ever" to a definite period, or this limitation is necessary to harmonize these texts with other portions of Scripture, we see no reason why they should not be understood in their plain and literal meaning.

Isa. xlv. 17, 18. "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded, *world without end.* For thus saith the Lord that created the heavens ; God himself that formed the earth and made it ; *he hath established it ; he created it not in vain ; he formed it to be inhabited.*" Here we find a promise that Israel shall enjoy the favor of God, "*world without end;*" and the reason given for this shows this world without end to be the earth. It is that God himself that formed the earth, and made it, hath established it, and that he did not form it in vain, but made it to be inhabited. This not only teaches the perpetuity of the earth, but looks as if God, when he created the world, designed it should be for ever inhabited by men. Perhaps no one doubts that if Adam had never sinned, our race would have continued to inherit the earth, and multiply here to all eternity. If such was the purpose of God in creation, does not

his declaration that "he created not the world in vain, he formed it to be inhabited," guaranty that this purpose shall yet be accomplished. The fall of man, though it marred God's work, could not alter his original design; for why should he, who not only has all power in his hands to accomplish his will, but also sees the end from the beginning, suffer his purpose to be foiled by the device of the devil and the weakness of the woman? He certainly was as able to restrain the devil in Eden as he is now, or as he will be when he shall commission his angel to bind him and cast him into the bottomless pit; and it would then have acquired no more interference with man's free agency to preserve the integrity of the woman than it does now to recover a sinner from the error of his ways, or to secure a Christian in the path of obedience. If it was his original design to perpetuate men throughout eternal ages upon the earth, it would not be inconsistent with this purpose that our first parents were allowed to transgress, and the race condemned to taste for awhile the bitter fruits of rebellion. This may have been permitted that the experience of evil resulting from sin, might, in future ages, operate upon the recovered race, as motives to obedience. If at the time of the judgment, a part of mankind who are

then living upon the earth, instead of being transfigured or destroyed, shall be delivered from the curse, and have the blessings lost by the fall restored to them, and the glorified saints are then to reign upon the earth, the sufferings they experience in this present life may be a necessary part of that discipline by which they will be qualified for this government. This would make even the fall of man ultimately beneficial to the world; and by making the greatest evil thus produce the greatest good, exhibit the far-sighted wisdom of God's designs. But to allow the world that "he formed to be inhabited," in its very commencement to be marred by sin, and that too by the head of the race for whom it had been created, while yet alone in the world, and in a state of comparative ignorance respecting the result of his transgression, and then to suffer the evil effects of this transgression to accumulate until the race shall terminate, and the world be given over to utter destruction, looks very much like God's being foiled in his purpose, and making the world in vain. Unless he has expressly declared that this is his determination, it seems like charging him with foolishness to anticipate such a termination of terrestrial things. In the text under review we think he expressly disavows such a design. The

inspired account of the creation also indicates the purpose of its perpetuity; for it is said when God had finished the world he looked upon his work, and pronounced it all very good. How could the All-wise and merciful Creator regard the world with this complacency, if the curse which he knew so soon would blight its beauty, was to be consummated by its annihilation? As he has provided for man's recovery from his fallen condition, we see no reason why he should not also provide for the recovery of man's inheritance. If the weakness and sin of the first Adam subjected the world to the curse, it is but natural to expect that the strength and holiness of the second Adam will restore it. It has been given to him by the Almighty Father for his inheritance; and during his brief sojourn here he manifested a power over all created things not merely sufficient to accomplish this work, but in accordance with such a design. If the infinite Creator, when he had finished our world, after surveying his work pronounced it all very good, its restoration to its original perfection seems not beneath the Redeemer's dignity.

This restoration of the earth by Christ appears to be taught in Isa. xlix. 8, "Thus saith the Lord, in an acceptable time have I heard thee, and in a day

of salvation have I helped thee : and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." This language is addressed by God "to him whom man despiseth, to him whom the nation abhorreth," characteristics determining the person addressed to be no other than Jesus of Nazareth. He is here commissioned not only to act as the Redeemer of his people, but also *to establish*, or, as the marginal reading is, *raise up the earth*, "to cause to inherit the desolate heritages." This shows that he is to deliver the earth as well as men from the curse ; and if he is appointed to destroy the work of the devil, as it was through the devil's device the earth fell under the curse, its restoration appears necessary to accomplish this object. The next verse gives a reason why he shall thus establish, or raise up the earth. It is, that he may "say to the prisoners, go forth ; to them that sit in darkness, show yourselves ;" implying that it is necessary the earth should be restored and the desolate heritages recovered, to accommodate the redeemed. It is added, "They shall not hunger nor thirst, neither shall the sun nor heat smite them, for he that hath mercy on them shall lead them, even by springs of water shall he guide them." This description of the blessedness

to be conferred upon those whom he delivers, shows that their condition will be superior to anything we are taught to expect men will enjoy in this world, previous to "the day of judgment and perdition of ungodly men."

Prov. ii. 20–22. "Keep the path of the righteous, for the upright shall dwell in the land, and *the perfect shall remain in it.* But the wicked shall be cut off from the earth, and *the transgressors shall be rooted out of it.*" This same sentiment is several times repeated in the thirty-seventh psalm. Thus, in verses 1–3—"Fret not thyself because of evil doers, neither be thou envious because of the workers of iniquity. For they shall be cut down as the grass, and wither as the green herb. Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Also, 9–11—"For evil doers shall be cut off; but those that wait upon the Lord, *they shall inherit the earth. For yet a little while and the wicked shall not be:* yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and delight themselves in the abundance of peace." Also, xvii. 20–22—"For the arms of the wicked shall be broken, but the Lord upholdeth the righteous. The Lord knoweth the days of the upright, and their inheritance

shall be for ever. They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume: *into smoke shall they consume away. For such as be blessed of him shall inherit the earth: and they that be cursed of him shall be cut off.*" 27–29—"Depart from evil and do good, and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever, but the seed of the wicked shall be cut off. *The righteous shall inherit the land, and dwell therein for ever.*" "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Our Saviour confirms the inheritance of the earth to the meek in Matt. v. 5, saying: "Blessed are the meek, for *they shall inherit the earth.*" He probably quotes from this psalm, and by thus doing, gives his testimony to its truth. We think it is not necessary to prove, that *this promised inheritance of the earth has not been given to the meek, or to the righteous,* for this is evident to every one who has any connected knowledge of its past history. It is also as true and as easily proved, that *the wicked have never been cut off from the earth, nor the transgressors rooted out of it;*

and we are further taught, that this is not to be expected until the end of the world. Our Saviour, in his parable of the tares, expressly asserts, that even in his nominal kingdom, "the righteous and the wicked shall grow together until the end of the world, and that then," and not till then, "he will send forth his angels to gather out of his kingdom all things that offend, and them that do iniquity, and cast them into the fire." Then, he adds, "shall the righteous shine forth as the sun in the kingdom of their Father." If this kingdom, in which the righteous shall shine as the sun, is that out of which the wicked shall be gathered, it must be a kingdom on the earth, for the wicked are nowhere else admitted into the kingdom of Christ. The work here appointed to the angels looks much like "rooting the transgressor out of the earth," and "cutting off the seed of the wicked." The inheritance of the land, which is given to the righteous when the seed of the wicked are cut off, is said to be for ever, and they are also said *to dwell therein for ever*. If these promises are to be taken literally, and our Saviour teaches that the wicked are to share the earth until the end of the world, or age, that will be terminated by the judgment, they prove conclusively, that the earth will not only be perpetuated after this period,

but also that it will continue to be inhabited by men. To "those who wait upon the Lord and keep his ways," it is said, "when the wicked are cut off they shall see it." As this promise is not limited to any specified portion of those who wait upon the Lord, but appears to include his people of all ages, it implies the resurrection of those who shall have died previous to this destruction of the wicked, for how else can the dead witness what is passing on the earth. The promise of inheritance, given to the righteous and the meek, is also made equally to all who shall have sustained that character of whatever age. This is a circumstance connected with these promises confirming the view, that the future dominion promised the saints shall be upon the earth.

CHAPTER IV.

OBJECTIONS ANSWERED.

Objection—If men multiply without death the earth will be overburdened with inhabitants.—Popular belief overrates the population of the earth hitherto.—Proved by quotation from the Christian Intelligencer; by Mr. Barnes's Exposition of 2 Peter iii. 13.—The renewed earth will support as many inhabitants as the world would if man had not fallen.—The glorified will occupy the new heavens.—Objection found in Luke xx. 35, not relating to the subject; in 1 Cor. xv. 52, answered; in 1 Cor. xv. 24–28, answered.—The eternal priesthood of Christ proof of the perpetuity of men in the natural body.

It has been objected, that should men go on to multiply without death, the earth would soon become overburdened with inhabitants. In meeting this objection, we remark, that popular belief greatly overrates the increase of the human family up to the present time. As a specimen of this belief, we give the following extract from the Christian Intelligencer, dated New York city, May 31, 1849. The statement was published as a veritable fact, and for some

time remained uncontradicted. The caption of the article is

"AWFUL CALCULATION."

"An ingenious, authentic, and valuable statistical work, published a few years since, states that the number of inhabitants who have lived on the earth amounts to about 36,627,843,275,075,846. This sum, says the writer, when divided by 3,096,000, the number of square leagues of land on the surface of the globe, gives 11,320,698,732 persons to each square league. There are 27,864,000 square miles of land, which being divided as above, gives about 1,314,522,732 persons to each square mile. Let the miles be reduced to square rods, and the number, he says, will be 1,853,173,500,000, which being divided as above, gives 1,283 inhabitants to each square rod, which being reduced to feet, and divided as above, will give about five persons to each square foot of *terra firma* on the globe. Let the earth be supposed to be one vast burying ground, and, according to the above statement, there will be 1,283 persons to be buried on each square rod. If we consider each square rod as capable of being divided into twelve graves, it will appear that each must contain one hundred persons, and *the whole earth has been dug over one hundred times to bury its inhabitants.*"

Who this *learned* and ingenious author is, we are not informed, nor are the sources given from whence the *authentic statistics* are drawn. It is truly an awful calculation,—awful for the error it contains, and rendered still more awful by the fact that sober-minded Christians will give it credence. And yet, perhaps nine out of ten of those who read this paragraph never questioned its truth, when if they had but recollected that it is not yet six thousand years since man was created, they would have seen that if the earth has been dug over one hundred times to bury its inhabitants, it must on an average have been dug over once in sixty years. One glance at the burying-places in our own neighborhood is sufficient to show the absurdity of such a calculation. It is more than two hundred years since the white men began to dig their graves in this country, and in the country it is seldom the same grave is opened twice, and yet in the oldest villages how small a piece of ground is the burying-place. Perhaps it contains one, two, three, or it may be ten acres, but except in connexion with our large cities there will be found few ten acre burying-places already filled with graves.

To make it still more evident how far popular belief on this subject is from the truth, we will quote a few sentences from Mr. Barnes's exposition of 2

Peter iii. 13. Here, speaking of the new earth, he says: "This world thus renovated may be from time to time the temporary abode of the redeemed, after the final judgment. No one can prove that this may not be, though there is no evidence that it will be their permanent and eternal abode, or that even all the redeemed will at any one time find a home on this globe; for *no one can suppose that the earth is spacious enough to furnish a dwelling-place for all the unnumbered millions that are to be saved.*" If Mr. Barnes had considered this a disputed point, before venturing on such an assertion as this, he would have made an accurate calculation of the number of inhabitants the earth is capable of containing, and compared it with the probable number that have already existed, and that will be likely to exist previous to the creation of the new earth. His inadvertence shows the strength of that popular error, which could thus mislead his intelligent and discriminating mind. To show the inaccuracy of the foregoing statement we subjoin the following calculation.

For our data we will suppose the world to have existed seven thousand years, which we think is the period generally allotted for its continuance in its present form. We will next suppose that every

century of this period has furnished three entire generations. This will allow 33⅓ years to a generation, which is a period far less than the Bible gives during the first four thousand years. We will then suppose that each of these generations contained eight hundred millions of persons, a number probably equal to the largest amount of population the world has ever contained at one time. The result will be as follows: 7000 divided by 100 gives 70 centuries, 70 multiplied by 3 gives 210 generations, 210 multiplied by 800,000,000 gives 168,000,000,000 inhabitants in 210 generations. Now suppose we allow to each of these individuals one square rod of ground, which we think a space sufficiently large for the *home* of a redeemed saint, who will receive his nourishment from the tree of life and the hidden manna, 168,000,000,000 rods divided by 160, the number of square rods in an acre, will give 1,050,000,000 acres, and these divided by 640, the number of acres in a square mile, will give 1,640,625 square miles. Suppose the circumference of the earth at the equator to be 25,000 miles, it will require 25,000 square miles to encompass the earth with a belt one mile broad, and 1,640,625 divided by 25,000 gives 65⅗. Here we see that a belt of land 65⅗ miles broad, encompassing the earth at the equator, would furnish

a square rod of ground to every individual of 210 generations, containing each 800,000,000 of persons. Now we ask, does the Bible lead us to suppose that previous to the judgment this present wicked world will furnish anything like so large a number as this of redeemed men?

This estimate, though it shows that popular belief greatly overrates the increase of the race hitherto, does not prove that the earth could not be overburdened with inhabitants. Should man continue multiplying to eternity without death, such a result must inevitably ensue unless some other provision is made for the human family. The new earth will doubtless be capable of sustaining a vast number more inhabitants than the present. As presented to the vision of John it contained no sea. If by this is meant all that is now called sea, it would more than treble the earth's capacity for man's support. The curse too is said to be removed. How greatly this will increase the productions of the earth, we cannot now estimate. We sometimes see a little spot rendered fertile by the labor of man, yielding almost beyond belief, and may we not suppose that the blessing of God will be equally efficacious in producing fertility? Or if necessary for man's accommodation, the power which created the present earth can also

enlarge it without destroying the equilibrium of the solar system. If the interior of the earth is a fluid mass, this by the power of motion alone could be thrown from its centre, and forcing itself through the opening, it would thus become a part of the surface, where, hardening like lava, it might in time become as fertile as any other part of the earth.

Still it may be said, all this will only defer the time when the earth shall become too small for the human family. This is certainly true. But suppose man had never sinned, would not the same difficulty have occurred? And how would it have been obviated then? Probably in the same way that it will be when man shall be delivered from death. In the fifteenth chapter of the first epistle to the Corinthians, speaking of the resurrection, the Apostle says, there are bodies *celestial* as well as bodies terrestrial. We have no reason to suppose that celestial bodies will be confined to the earth's surface, or be dependent on its productions for their support; though they are to be kings and priests to the inhabitants of the new earth, and will doubtless mingle with them and share their solemn feasts. Our Lord himself eat and drank with his disciples after he rose from the dead, and the evening before his death he said to them, "With desire have I desired to eat this passover

with you before I suffer, for I say unto you, I will not eat any more thereof until it be fulfilled in the kingdom of God," implying that after this he would again partake of this feast. But from the time of his ascension unto the present day, his human body has been sustained by other food than that furnished by the earth. The same may be said of Enoch and Elijah. They have passed into a condition where the wants of the flesh are not known. Those who shall be raised, and those who shall be transformed at the coming of Christ, will doubtless be elevated to the same condition, for the apostle says, "when Christ who is our life shall appear, then shall we also appear with him in glory." In ages after the judgment, man's probation in the flesh will probably be much longer than at present, for they will then be freed both from the curse and the tempter, but we see no reason why this probation should not eventually cease, and at its close, such as are accepted of God, continue to be honored with celestial bodies. Some from the present world, though sold under bondage to corruption, have already been thus honored, and others will be at the coming of Christ.

The "ministering spirits that now minister to those who shall be heirs of salvation," are called the

heavenly host, and we presume inhabit the heavens connected with the sphere of their administration. If, in the world to come, angels are no longer the guardians of men in the flesh, and the saints are invested with that authority which the angels now hold, why may it not be proper that they too should have a habitation in the heavens? It is promised in Daniel, that when "those who sleep in the dust of the earth shall awake," "the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." We are told the new earth will have new heavens connected with it, and these may be designed to furnish a suitable habitation for celestial bodies. As no bounds are given to these new heavens, we need not fear that they will not be capacious enough to accommodate the glorified portion of the human family, even if it should continue to increase throughout the everlasting ages.

"In the resurrection they will neither marry nor be given in marriage," is sometimes brought forward as an argument against the perpetuity of our race after the resurrection, but as this applies only to those who will have died, it does not affect our argument.

Another objection is found in 1 Cor. xv. 50–52.

"Flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." It is asked, if the race is to be perpetuated in the new earth, why is it said, "Flesh and blood cannot inherit the kingdom of God?" We answer, this is said only of those to whom the dominion is given. Others may be subjects and inherit a residence in this kingdom, but the dominion will be given to the saints alone. That the dominion is what the Apostle means by the kingdom which flesh and blood cannot inherit, we think is evident from the description given of this kingdom in the seventh chapter of Daniel. In the thirteenth and fourteenth verses it is said, "One like the son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all *people, nations, and languages,* should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." In explanation of this, it is said in the twenty-seventh

verse: "The kingdom, and the dominion, and the greatness of the kingdom *under the whole heaven, shall be given to the people of the saints of the most High.*" In the twenty-second verse it is said, "When the Ancient of Days came, judgment was given to the saints of the Most High, and *the time came that the saints possessed the kingdom.*" We think these texts are sufficient to show that it is the dominion in the kingdom of God which flesh and blood cannot inherit. As some who will be living on the earth at the time of Christ's coming will be accounted worthy of this honor, the apostle adds, "We shall not all sleep, but we shall all be changed," to show how such will be fitted for this inheritance.

It is asked, again, does not this teach that all who are living on the earth when "the trumpet shall sound and the dead shall be raised," will then be so changed that they will no longer be flesh and blood? We know this has often been asserted by standard theological writers, but the only proof they can bring to support this assertion, is found in the meaning they give to this text. Now, we ask the candid inquirer to read the whole passage carefully, and see if the apostle is here speaking of any except his Christian brethren, and if he is not, does he here teach that any others will then be changed. A cor-

relative text is found in 1 Thessalonians iv. 15–17 : "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (or precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them, to meet the Lord in the air : and so shall we ever be with the Lord." Here the change is not spoken of, but only implied in the fact that the saints are "caught up to meet the Lord in the air." As those who go to meet the Lord in the air will remain with him for ever, it is evident that none will be caught up except his own people. This text, then, while it corroborates the fact that flesh and blood cannot inherit the kingdom of God, affords not the least shadow of proof that all living upon the earth at that time will be changed. There is apparently an allusion to this change in Matthew xxiv. 40, 41, when, speaking of his coming, our Lord says : "Then shall two be in the field : the one shall be taken and the other left. Two women shall be grinding at the mill ; the one shall be taken and the other left." The same thing is found in Luke xvii. 34–36, with this

added, "I tell you in that night there shall be two men in one bed, the one shall be taken and the other left." These allusions, like 1 Thessalonians iv. 15–17, do not intimate that any will be changed except those who go to meet the Lord. This fact, in connexion with the fact that the apostle's declaration, "We shall all be changed," is explanatory of his previous declaration, "Flesh and blood cannot inherit the kingdom of God," we think is sufficient to limit the signification of "We all shall be changed," to those who shall be deemed worthy to inherit the kingdom.

It may also be asked, if those who go to meet the Lord in the air remain for ever with the Lord, does not this prove that their kingdom will be a heavenly kingdom, and that they will never return to the earth? As such will have celestial bodies given them, capable of existing in the heavens, and heavenly powers conferred upon them, and as "all things in heaven and earth which are in Christ will then be brought together," this kingdom may with propriety be called a heavenly kingdom. The saints, after being thus glorified, will never again be confined to the earth, but their going to meet the Lord in the air, does not prove that they will not return to the earth. On the contrary, it teaches that if Christ returns to

judge the world, those who go to be for ever with the Lord will return with him.

Another objection is found in 1 Corinthians xv. 24–28, where it is said, that "Christ, after having put down every enemy, and destroyed death, shall then deliver up the kingdom to God, even the Father." As death is destroyed at the time of the resurrection, it is asked, does not this imply that the kingdom of Christ upon the earth will then terminate? No doubt there is a sense in which his authority will terminate, for he is here said to deliver up the kingdom to the Father. Our inquiry must then be—What is meant by the kingdom which he is said to deliver up? It is generally believed to be his mediatorial kingdom. This belief is founded on the supposition that the race, as flesh and blood, will then become extinct; and, consequently, a mediator between God and man will no longer be needed. But this argument has no force, unless it can be proved that the race in its natural state will then become extinct, and the view this would give to Christ's mediatorial work appears at variance with the apostle's argument in Hebrews respecting his priesthood. In this he says, "Our forerunner who is entered for us within the vail, even Jesus, is made a high priest *for ever* after the order of Melchisedec." He also speaks of him as "the son

of God, abiding a priest continually," and as being made a priest, "not after the law of a carnal commandment, but after the power of an endless life." He proves the endless life of Jesus by this testimony of God, "thou art a priest for ever," and says, that "he was made a priest, by the *oath* of him that said unto him, thou art a priest for ever." He is also said to be "a minister of the sanctuary, and the true tabernacle which the Lord pitched and not man." This tabernacle is said to be eternal, and in the heavens. After the judgment, the tabernacle of God is represented as descending into the new earth. As this tabernacle is said to contain the throne of God and the Lamb, we suppose it must be "the true tabernacle which the Lord pitched." Now, when Christ is called the Lamb, it is always with reference to that expiation for sin, which, as our great High Priest, he made upon the cross, when he offered himself once for all, and we do not see how the throne of the Lamb can mean anything else than the mediatorial throne. If this is found in the new earth after the judgment, we think it proves that the priesthood of Christ will be exercised there.

The objection which is sometimes made to "for ever" being used in its full and literal meaning, we think is not valid here, for the following reasons :—When

used with reference to things that can have no existence beyond a certain period, the term applies only to that period during which such things are said to exist. But if it is used with reference to things that are themselves to exist for ever, the continuance of the one proves the continuance of the other. This is more certainly true in the present instance, because the assertion that Christ is made a priest for ever, is part of a contract, and is made by one who is himself possessed of all power to make his word good. The everlasting priesthood of Christ is not only promised by the eternal God, but confirmed by his oath to the Son, who, like himself, possesses eternal life. He is, by the oath of the Father, made priest of a tabernacle which is eternal, and he is thus made a priest, "not after the law of a carnal commandment, but after the power of an endless life." Now, if after or by the power of an endless life, the Son by the oath of the Father has been "consecrated evermore," the priest of an eternal tabernacle, as everything which constitutes his priesthood is eternal, we think it proves that the office itself will be eternal. And if this tabernacle descends to be with men in the new earth, we think it a fair inference to suppose, that Christ will there exercise his priestly office in behalf of man. If this inference be correct

it not only proves that it is not the mediatorial throne which he is here said to deliver up to the Father, but it also affords an argument in favor of the perpetuity of our race in its natural state, during the continuance of this priesthood, similar to that which is used to prove his giving up the mediatorial throne. This argument is drawn from the probability that Christ will continue to be a priest after men have ceased to exist as probationers, because that sacrifice, which as high priest it was necessary for him to offer, was made for man's redemption, and for that alone. "He took not on him the nature of angels, but he took on him the seed of Abraham," and we are nowhere taught that he is a mediator except between God and man. If the natural race of man becomes extinct at the judgment, men will no longer be probationers; and if no longer probationers, what further need of a priest? That the probation of the glorified saints terminates when their spirits enter the heavenly tabernacle there can be no doubt, for "Christ has perfected for ever those whom he has sanctified." The same may be said of those who will be glorified at his coming, and there is no intimation that those who, after the judgment, will be cast into the second death, will ever be rescued from their lost condition. If these comprehend all

mankind, the priesthood of Christ becomes unnecessary; but if men are to be continued beyond that period in the natural body, even though restored to primeval innocence, they will still be probationers, liable to sin, and, as sinners, need a priest. They will also be candidates for the glorified state, and as perfection comes only through the priesthood of Christ, they must receive their preferment from him.

If it is not the mediatorial kingdom which Christ is here said to deliver up to the Father, how is the difficulty arising from this declaration to be removed? It cannot be that kingdom of which, in the first chapter of Hebrews, he is called the appointed heir, for addressing him as such, the Father says, "Thy throne, O God, is *for ever and ever.* The dominion which he shares with his people is also without end, for *those who reign with him are said to reign for ever and ever.*" His kingdom, as the son of David, is likewise eternal; for the angel who foretold his birth to Mary said respecting her promised son, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." As the Son of Man he is also in Daniel said to be crowned with an everlasting dominion,

and to possess an everlasting kingdom ; and when at the sounding of the seventh angel " he takes to himself his great power," the voices heard in heaven declare, that " he shall reign for ever and ever." In all the dominions here spoken of, he appears to exercise his own proper authority as the appointed heir of God, and it is everywhere said to be everlasting ; but there is a sense in which Christ exercises a delegated authority as the father's representative. It is a power of the highest order, and bestowed as the reward of his humiliation. In the fiftieth Psalm, " *The Lord, even the mighty God,*" is said to call the world before him to judgment ; and in Hebrews the Apostle speaks of *God as the Judge of all*, distinguishing between him and Jesus the Mediator. This judgment of the earth the Father commissions the Son to execute in his name. Christ says, " The Father judgeth no man, but hath committed all judgment to the Son ;" and he further says, that this authority is committed to him " because he is the Son of Man." In Acts xvii. 31, we are told that " God hath appointed a day in which *he will judge the world in righteousness by that man whom he hath ordained*, whereof he hath given assurance unto all men, in that he hath raised him from the dead ;" and in the first of Romans it is said that " in the day of

wrath and revelation of the righteous judgment of God" "he will judge the secrets of men by Jesus Christ."

Perhaps the love and mercy of God towards men as sinners, in thus making our great High Priest our judge, is unequalled by any other act of his beneficence, except that which gave his Son to die, "that whosoever believeth on him might not perish, but have everlasting life." Still, it corresponds with his character, which adapts everything to the end for which it was designed. Christ being himself a man, will be able rightly to appreciate the circumstances of humanity, and as the heir of all that can be redeemed from this present world, he will certainly desire to save whatever he can, without dishonoring the Father, or endangering the purity and happiness of his own kingdom. For the execution of this judgment the Father has invested him with whatever authority is necessary for the work, saying unto him, "sit thou on my right hand until I make thy foes thy footstool." When Christ comes to judgment, "he will come in the glory of the Father, and of the holy angels, and then he will reward every man according to his works." Whatever power is necessary to subdue and punish his enemies, or to rescue and reward his friends; whatever is

necessary to destroy the devil and effect man's deliverance from the bondage of death, will then be given him. It is even now in his possession; for "he has entered into heaven and sat down on the right hand of power." Having spoiled principalities and powers, they are made subject to him, who, having overcome, has sat down with the Father on his throne. But when the devil shall be cast into the lake of fire, the dead all raised and judged, death destroyed, and the restitution of all things accomplished, he will then deliver up to the Father that dignity with which he has been invested for this work of judgment; and as the second Adam and the son of David recognising his humanity, enter on the full enjoyment of his dominion as Prince of Peace. In this capacity, though Lord over the new creation, "he will become subject to the Father, that God may be all in all." This will reconcile the declaration that he shall deliver up the kingdom to the Father, with what is said respecting the duration of his priesthood, and also of his kingdom as son of David and heir of all things.

CHAPTER V.

THE NEW CREATION OF THE OLD AND NEW TESTAMENT IDENTIFIED.

Origin of the writer's views.—Parallel texts.—Similarity of the two descriptions.—Difference found in other descriptions reconciled. The heavenly and earthly city identified in Gal. iv. 26, 27.—The new heavens and earth of Isa. and Rev. identified in Peter iii. 13.—Isa. lxi. 17–25, the description of a terrestrial scene.—It implies probation.—This probation not that of men under bondage to death.—It teaches the existence of men in the natural body.—The new Jerusalem the paradise of God.—The hope of the creature, Rom. viii. 19–25.—Remarks on Isa. lxvi. 22–24, showing the new earth to be a physical creation, inhabited by men in the natural body, and designed to be perpetual.

THE idea that men in the natural body will continue to inhabit the earth after the final resurrection and judgment, was first suggested to the writer by an attempt to answer the inquiry, Are the new heavens and the new earth promised in the Old Testament, identical with those promised in the New? The affirmative appeared the most natural answer to this question, for both were promised by God, who not only foreknew the end from the beginning, but who

must also himself be alike the author of both. No sensible man who wished to write intelligibly on ordinary subjects, would confuse his ideas by using the same terms to designate different objects, much less would he do this if writing a charter, designed to secure valuable privileges to future generations. Why then should we suppose the All-wise God, in making known to his dependent creatures his will respecting either their duty or their destiny, would use language in a manner so ambiguous? As the blessings promised in the new creation were long to be objects of faith, which should operate as motives to obedience on men of various ages and nations, in every rank of life, the simplest and most definite description of their true nature, seems essential to their being correctly understood by those whom they were designed to benefit. We have therefore a right to suppose that our beneficent Creator, who well understands the mind of man, would make these promises in language that would naturally be intelligible to all. This reasoning, if correct, would teach the identity of the two; but the result to which it led was then at variance with the writer's belief, for until that time the promises in the prophets respecting the new earth and the glorified Zion, were supposed to have their accomplishment in

the earth before the final judgment, while the new Jerusalem described in Revelations had been regarded as a state rather than a place, and the earth into which it descends was supposed to possess the same immaterial character. Being introduced subsequently to the final resurrection and judgment, the whole was believed to be a symbol, representing the final perfect blessedness of the righteous in heaven, which, after the dissolution of the world, they would continue to enjoy, throughout the unending ages of eternity, in a state for ever disconnected with the earth.

This view presented the two, as relating to very different objects, but on inquiring into its scriptural proof, very little was found to support it. Comparing the parallel texts, it was seen that in almost every particular the description of the new earth and the new Jerusalem in Revelations, had its counterpart in the promises made in the Prophets, respecting the new earth and the glorified Zion of future ages. This will be illustrated by the following list of parallel texts :—

Rev. xxi. 1, 2. And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I

Isa. lxv. 17, 18. For behold I create new heavens, and a new earth ; and the former shall not be remembered, nor come into mind. But be ye glad, and re-

John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband.

joice for ever, in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy.

Isa. lx. 14. They shall call thee the city of the Lord, the Zion of the Holy One of Israel.

liv. 5. Thy maker is thy husband, the Lord of Hosts is his name.

8. And I heard a great voice from heaven, saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Zech. ii. 10, 11. Sing and rejoice, O daughter of Zion: for lo I come and will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee.

4. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Isa. xxv. 7, 8. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory: and the Lord God will wipe away tears from off all faces: and the rebuke of his people shall he take away from off all the earth.

lxv. 19. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping

5. And he that sat upon the throne said, Behold, I make all things new.

6, And I will give to him that is athirst, of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; (or as the marginal reading is, "all these things;") and I will be his God, and he shall be my son.

8. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.

9, 10. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I shall no more be heard in her, nor the voice of crying.

17. Behold I create new heavens, and a new earth, and the former shall not be remembered, nor come into mind.

lv. 1. Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk, without money and without price.

liv. 17. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. (*This follows a description of the favor God will show Jerusalem.*)

lxvi. 24. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring to all flesh.

lxii. 4, 5. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beu-

will show thee the bride, the Lamb's wife. And he carried me away in the spirit, to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.

11, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

18, 19. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was of jasper, the second sapphire, the third a chalcedony, the fourth an emerald.

28. And the city had no need

lah, for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

lx. 1. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.

lxii. 3. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

lx. 18. Thou shalt call thy walls salvation and thy gates praise.

Ezek. xlviii. 31. And the gates of the city shall be after the names of the tribes of Israel.

liv. 11, 12. O thou afflicted, tost with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make all thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

xxiv. 23. Then the moon shall

of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof.

be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

lx. 19. The sun shall no more be thy light by day: neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.

24. And the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it.

3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

lxvi. 12. Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream.

25, 26. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it.

lx. 11, 12. Therefore thy gates shall be open continually; they shall not be shut day nor night: that men may bring into thee the forces of the Gentiles, and that their kings may be brought. For the nation and the kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted.

27. And there shall in no wise enter into it any thing that defileth, neither whatsoever work-

lii. 1. Awake, awake, put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem,

eth abomination, or maketh a lie; but they which are written in the Lamb's book of life.

xxii. 3. And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

the holy city! for henceforth there shall no more come into thee the uncircumcised and the unclean.

iv. 3. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

lxv. 23. They shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them.

Ezek. xliii. 7. Son of man, the place of my throne and the place of the soles of my feet, where I shall dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile.

The similarity of these texts certainly furnishes a strong argument in favor of the identity of these two cities. Both are represented as being in the new earth and abiding for ever, and the privileges of both are said to be for ever enjoyed by men. Both are called Jerusalem. One is spoken of as the ancient city restored to the favor of God, and the

other as the *new* Jerusalem, whose glory is his workmanship, and descends from heaven. Both hold dominion over the rest of the earth, have the wicked excluded from them, are said to be the dwelling-place of God *for ever*, and to be *for ever* illuminated by his glory, so that their inhabitants will need neither the sun nor the moon to give them light. One is further described as the bride of the Lamb, and of the other it is said, thy maker is thy husband. It is only by supposing that the ancient prophets use strong hyperbolic language, that we can believe the fulfilment of these glorious promises to Zion and Jerusalem as symbols of the Christian church will ever be realized in the present earth. But if "they spake as they were moved by the Holy Ghost," why should their language be thus construed? If God's promises of future good made in the old Testament are to be regarded as hyperbolical, why are they not equally so in the new? This would leave us but little for faith to build upon, for such a declaration of God's will would convey to us no definite knowledge of our destiny. But even supposing this language of the prophets to be both hyperbolic and symbolic, no one pretends to believe these promises have ever yet been realized; and if we look for their fulfilment in the future triumphs of the people of God, foretold in

the book of Revelations, a place where we naturally expect to find them, we here recognise no counterpart for most of them previous to the descent of the holy city. The millennium itself appears to be but a thousand years of triumph, in which Satan is only bound and not destroyed. This is terminated by his being loosed from his prison to deceive the nations and the consequent rebellion of Gog and Magog, who invade the camp of the saints and the beloved city, a very improbable consummation of the glorious reign of Christ over the earth. We do not see how these promises of peace and glory can be fulfilled previous to such events, nor how these events can occur, after the glory of Zion has been perfected, and her authority established over the earth. Taking all these circumstances into view, it seems incredible that the promises made to one of these cities should have their fulfilment in the present world, and those made to the other should be reserved for the world to come.

It may be objected, that, though this city, as seen by the prophets, corresponds in so many particulars with that seen by the apostle that it appears to establish their identity, yet the future Zion is sometimes presented in quite a different aspect. It is thus described in Jer. xxxi. 38–40: "Behold the days come,

saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it, upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kedron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up or thrown down any more." See also Zech. xiv. 8–11. "And it shall come to pass in that day living waters shall go forth from Jerusalem: half of them towards the former sea, and half of them towards the hinder sea, in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, *and there shall be no more utter destruction;* but Jerusalem shall be safely inhabited." This description, like the former, bears no trace of the new Jerusalem. In Isaiah iv. 3–6, it is thus presented, "And it shall come to pass that he that is left in

Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst of her by the spirit of judgment and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." The glory here said to be visible on Mount Zion still falls far short of that which adorns the heavenly city. Isaiah ii. 2, 3: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The prophet here speaks of the house of the Lord, where all nations shall go to worship, and the same thing is predicted in Micah iv. 2, while John says, *he saw no temple* in the new Jerusalem. The tem-

ple is also a part of Ezekiel's vision, and the city of which he gives the dimensions is much smaller than that which is said to descend from heaven. The discrepancy, however, may be reconciled by supposing the view of the prophets here presented to be anterior to that of John; the former describing the city as she will be in the present world during the millennium, and the latter the glory with which the same city will be crowned, as "the Bride of the Lamb," or "the city of the Great King," in the world to come. The descent of this glory, though it will greatly change the circumstances of the inhabitants of this city, will not of necessity endanger their safety or destroy the city itself. Men remodel and rebuild cities without injury to those who dwell in them, and the rebuilding of a city is not regarded as its destruction. It was the boast of the Emperor Augustus, that "he found Rome built of brick and left it built of marble." Constantine changed the small city of Byzantium into the metropolis of the Roman empire, and by so doing we suppose its former inhabitants were enriched and honored, rather than destroyed. And why may not the Lord, the future king of the whole earth, select any portion of its surface he pleases and embellish it for his metropolis without loss or injury to his faithful subjects?

The design of God to make Zion his future dwelling-place upon the earth appears to have been known to the Israelites when they left Egypt; for, in Ex. xv. 17, 18, we find them singing, "Thou shalt bring them in and plant them *in the mountain of thine inheritance*, in the place, O Lord, which thou hast made for thee to dwell in: in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever." So also in Deut. iii. 25, Moses says, "I pray thee, let me go over and see that good Land that is beyond Jordan, *that goodly mountain* and Lebanon." Traces of this belief are found in other places. In Ps. lxviii. 15, 16, David says, "The hill of God is as the hill of Bashan," "Why leap ye, ye high hills? *thisi s the hill which God desireth to dwell in yea the Lord will dwell in it for ever.*" So in xlviii. 3, 8, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, *the city of the great King*, God is known in her palaces for a refuge. God will establish it for ever."

The apostle Paul seems to identify the heavenly city with the earthly in Gal. iv. 26, 27, where he says, "Jerusalem which is above is free, which is the mother of us all;" and as proof that all true Christians are children of the heavenly Jerusalem, he adds, "For it is written, rejoice thou barren that

bearest not: break forth and cry thou that travailest not; for the desolate hath many more children than she which hath an husband." This is quoted from Isaiah liv. 1, where it is evidently spoken of Jerusalem as she shall yet exist upon the earth. In what follows she is represented as having more children born while "desolate," or rejected, than when she was a "married" wife, or in covenant with God. The apostle, in using this circumstance to prove the Gentile's citizenship in the heavenly Jerusalem, teaches that the children of the heavenly city will also be the children of the earthly, and the rejected wife being the mother of all true Christians who are born during her widowhood determines her to be the real city, Jerusalem, for God never has, and never will reject, either the heavenly Jerusalem or the true church upon the earth. In anticipation of the gathering of these children of her widowhood, the earthly Jerusalem is called upon to enlarge her tent and make room for them, for they will come from every quarter. The Lord promises again to become her husband, declaring that the shame of her youth and the reproach of her widowhood will be forgotten in the glory with which he will crown her. Language like this would be inapplicable to the heavenly Jerusalem while she is above, for this holy

place not made with hands, of which Christ is the High Priest, cannot be rejected; and it is only as the earthly Jerusalem glorified for the habitation of the saints, that the desolate wife can be called the mother of those to whom the apostle wrote. From this we infer that his language proves the heavenly and earthly city will yet be united, and this inference is confirmed by the fact, that this description in Isaiah of the future glory of the earthly Jerusalem is followed by the declaration—This is the heritage of the servants of the Lord. See Isaiah liv.

In 2 Peter iii. 13, after describing the dissolution of the world that will attend "the day of judgment, and perdition of ungodly men," the apostle adds, "nevertheless, we, according to his promise, look for new heavens and new earth, wherein dwelleth righteousness." There is nothing in this language that would lead us to suppose he is not here speaking of a habitable earth, having an atmosphere or heavens connected with it. On the contrary, it is expressly said, "righteousness shall dwell in it," thus showing it to be a place of habitation, and not the symbol of a new order of society. If the heavens and earth that will be destroyed by fire are the physical creation, as the new are designed to occupy their place, they must also be material. They appear not to be

created until after the passing away of the present world that will attend the judgment, and this agrees with the appearance of the new heavens and new earth as seen by John, and described in Revelations xxi. 1. This circumstance serves still further to identify the two. Had the Apocalypse been written before this epistle of Peter, we might suppose the apostle here refers to this promise, but history informs us that Peter suffered martyrdom many years before John wrote the Revelations, which precludes the possibility of its being the promise referred to. As these are the only places in the New Testament, in which the new heavens and new earth are spoken of by name, this promise must be found in the prophets, for Peter refers to it with confidence as one with which he supposed those to whom he was writing were well acquainted. If we look for it there, we shall find two explicit promises from God of new heavens and new earth in the sixty-fifth and sixty-sixth chapters of Isaiah, and we think there can be no doubt it is to these the reference is made. This would place the new heavens and new earth of the Old Testament after the judgment, and by so doing remove the strongest objection that most will feel to their identity. This fact, in connexion with the description of the new earth given by Isaiah, first suggested

to the writer the idea that the race of man, as flesh and blood, might, after the judgment, be perpetuated in this new earth ; for, if the new creation promised in Isaiah, is that for which Peter and his fellow Christians looked, subsequently to the dissolution of the present world, the description given by the prophet of that earth and its inhabitants, affords a strong argument in favor of this perpetuity. See Isaiah lxv. 17–25 : "For behold I create new heavens and a new earth : and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days : for the child shall die an hundred years old : but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them ; and they shall plant vineyards and eat the fruit of them ; they shall not build and another inhabit ; they shall not plant and another eat ; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain ;

nor bring forth in trouble ; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call I will answer : and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock : and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

This is evidently the description of a terrestrial scene, and one presenting much such an aspect as we think the earth would wear, if the curse should be removed, and man restored to the favor of God. It is introduced by the declaration, that "God has forgotten the former troubles, and hid them from his eyes," as if a time would yet arrive when the sins of men will no longer be visited upon their children. The blessedness of this new creation will so far exceed anything that has been realized in this present world, that its enjoyments will not be remembered with any feeling of regret, such as we now experience when we look back upon the pleasures of former days. The sighing of men over the golden age that has past, will for ever cease, for even the Paradise in which our first parents were placed, will not be desirable in comparison with this new creation.

No anxious fears that this blessedness can ever be marred, or terminate, will annoy the minds of men, for the "God of truth" bids them to rejoice in it for ever. The eighteenth verse presents this blessedness as flowing from Jerusalem, and this is what we might expect, if she should be selected for the imperial city, in the kingdom of God. The Lord declares that "he will create her a rejoicing and her people a joy," and that not only men shall thus exult in the holy city, but that he will himself "rejoice in Jerusalem, and joy in his people: and the voice of weeping shall no more be heard in her, nor the voice of crying." This is a perfection of happiness that can never be realized by those who remain under the penalty of Adam's transgression, and as death will not be abolished until after the final resurrection and judgment, it furnishes a strong argument to prove that the state of things here described will be subsequent to these events. Many will, no doubt, consider the following verse as equally inconsistent with the promised perfection of the New Jerusalem in the world to come. It is said, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed." This is said of the

inhabitants of that city where God has just declared "the voice of weeping and crying shall not be heard," and in which men are called upon for ever to rejoice; and yet it presents those of whom it speaks as in a state of probation, and liable to death, a penalty which, if incurred, will certainly cause sorrow. How are the two declarations to be reconciled? Is the liability to death, here spoken of, to be regarded as a modification of the preceding promises? Not of necessity, for the text does not assert that men will sin in the holy city, it only states the terms of probation that will be granted to those who are still in the flesh. Probation always implies the *liability* to sin, but not the necessity of its commission, and if none sin, none will incur the penalty. The freedom from temptation, and the motives to obedience found in this city, may be such, as for ever to secure the holiness of its inhabitants, and this preservation from sin is implied in the promises of God who knows the end from the beginning.

While the idea of probation and liability to death will appear to many inconsistent with the promised perfection of the new Jerusalem, the terms of probation are here represented as being very different from those under which we now live; and we have no promise that these terms will be materially alter-

ed in the present world. Life is secured to the child until it reaches maturity, and it would seem as if none were to die under the age of a hundred years. It is said "there shall be no old man that hath not filled his days." This teaches that there will be no premature old age, nor decay of strength, and the reason given for it is this, "The sinner being a hundred years old shall be accursed," language implying that death will be the only penalty of transgression after the age of a hundred years. The reasons to show the propriety of this law are not given. But it may be asked if this refers to a state of things subsequent to the final resurrection and judgment, and death is then abolished, how can death afterwards be incurred? we answer, the death abolished is that we now suffer as the penalty of Adam's transgression, and from this all who shall have fallen under its power will be delivered by the resurrection, "for as in Adam all die, even so in Christ shall all be made alive." If after the resurrection the curse shall be removed, men in the natural body will no longer be subjected to this penalty, though as probationers they may still be liable to the second death, for this appears to be the penalty of individual transgression. This text seems to strengthen the argument in favor of the continuance of our race

in the flesh, for while the freedom from sorrow found in this city shows its inhabitants to be placed in a condition incompatible with subjection to the bondage of corruption, it also shows those of whom it speaks, to be in a condition equally incompatible with that of the children of the resurrection who have been made partakers of immortality. The following verses speak in the most unequivocal terms of men as still existing in their natural condition; representing them as building houses, cultivating the earth, and rearing children.

"And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inherit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands," or as the marginal reading is, "wear out the work of their hands." The idea of building houses and planting vineyards in the New Jerusalem, will at first appear quite ridiculous to those who have been accustomed to regard this city as an emblem of the "spirit land," but if we regard it as a real city, in which heaven and earth will be united, to be located upon the earth, and in part inhabited by men in the flesh; and then recollect that its measure is twelve

thousand furlongs, and that eight furlongs make a mile, thus giving fifteen hundred miles for its dimensions; which, whether this measure be its diameter or its circuit, still describes the city as covering an area much greater than the whole land of Canaan; the apparent absurdity of this view diminishes. Besides it is only the walls, and gates, and streets, and glory of God with which the New Jerusalem is adorned that are said to descend from heaven; and these, though placed upon the earth, may not interfere with the appropriate labors of men, who at the time of their descent occupy the country selected for the city's location. In the first Paradise, "God made to grow out of the ground every tree that was good for food, and pleasant to eyes," and then placed the man that he had made in his own image, in the garden, "*to dress it and keep it;*" and if this future *Paradise of God* is to be in part occupied by men restored to that image and favor of God, which were lost by the first man, it seems not unreasonable to suppose that their employments may in some respects correspond with those of our first parents. The promise that human life, in duration, shall "equal that of a tree," and that "men shall wear out the work of their hands," shows a permanence and security in the possession of earthly good,

that has never yet been enjoyed by men, and which we think cannot be realized previous to the perdition of the ungodly, and the repeal of the curse. The tree possesses the longest life of any object that comes under our observation. Travellers in the East assert that there are olive trees now standing, which are believed to have been in existence for thousands of years. This tree is so tenacious of life that it survived the flood, for we find the dove that Noah sent forth from the ark, on her return, bringing in her mouth an olive leaf that she had plucked, and this only seven days after the waters were so high that she could find no rest for the sole of her foot, a circumstance showing that the tree on which it grew must have outlived the deluge. Human life at present is held by the most uncertain tenure. From infancy to old age, no one can tell what hour his soul may be required of him. In this city we find men not only *may* live as long as a tree, but God promising they *shall* thus live and wear out the work of their hands. Surely when this promise shall be verified, men will no longer be subject to vanity.

"They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." This lan-

guage certainly teaches, that in this city men will come into being in successive generations, but at the same time it presents them in a condition very different from that of the inhabitants of this present world, where man is born to trouble as the sparks to "fly upward." Parental anxiety is perhaps the heaviest load humanity is called to bear, and the sufferings and misconduct of children have probably broken more hearts with grief than all other sorrows combined. To secure their welfare we toil and pray from year to year, inspired by hope, but without the certainty that our prayers will be answered, or our labors crowned with success. Could we have such an assurance from God as this, that our children should never experience trouble, how vastly would the amount of human happiness be increased. But for this it is vain to hope, so long as the world remains under bondage to sin and death. It is only in the new earth wherein dwelleth righteousness, that men can expect to realize this blessing. It is also said, "They shall not labor in vain." Disappointment is now the common lot. The wisest and most valuable labors of men are often brought to naught by circumstances over which they can have no control; but here is a promise, that in this city the labors of men will always be crowned with suc-

cess; and the reason given for the blessings here promised is, "They are the seed of the blessed of the Lord, and their offspring with them." This appears to be a recognition of the Abrahamic covenant, for God sware to Abraham, "I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." He at the same time covenanted to give the land of Canaan to him, and to his seed, for an everlasting possession; and as it is of the inhabitants of this land the prophet is here speaking, they appear to be Abraham's heirs, who are here designated as the seed of the blessed of the Lord.

"And it shall come to pass before they call I will answer, and while they are yet speaking I will hear." After all the blessings already enumerated, God here perfects the sum of human happiness by the promise that he will not only grant what his people ask, but he will even anticipate their requests. What more can the heart of man desire than to have the Almighty God, thus like a tender parent, anticipating his wishes! If this is to be the condition of "the seed of the blessed of the Lord," we may well covet the distinction for our children.

"The wolf and the Lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Here is a promise that in this paradise of God the animal creation shall be restored to the harmony we suppose they enjoyed in Eden. The serpent appears to be the only one that will not have its lost privileges restored. He was originally "more subtle than any beast of the field," and the devil used him as his instrument in deceiving the woman. When God pronounced upon our first parents the penalty of their transgression, he also said unto the serpent, "Dust shalt thou eat all the days of thy life," thus making his curse perpetual. He becomes harmless, but his degradation remains a memorial of the curse, and a testimony to the perfect manner in which God fulfils his word.

This promised restoration of animals to their original state, appears to be referred to in the eighth chapter of Romans, where the apostle says, "The earnest expectation of the creature waiting for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: *because the creature itself also shall be delivered from the bondage*

of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: and not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, *waiting for the adoption, to wit, the redemption of our body.*" Here not only believers, but also the inferior creation, are represented as waiting for the resurrection, in expectation of their being delivered from the bondage of corruption, the creature expecting to share the glorious liberty of the children of God. And this is not a vain hope, for the apostle says, the creature as well as man shall be delivered from this bondage. As it was by the fall of man *the creature was subjected to vanity*, it is but reasonable to suppose, that if man shall ever be restored to his lost privileges, the lower creation which has been subjected to the curse on his account, will at the same time be delivered from its misery and degradation. If it is the design of God that the earth and the animal creation shall yet be restored to their primitive excellence, we think no one will dispute that this restored state of things is here described by the prophet; and if Paul, when he wrote "the earnest expectation of the creature waiteth for the manifestation of the sons of God"

had this prediction of Isaiah in mind, as describing that for which the creature was waiting, his connecting this restitution with the resurrection, and thus placing the object of the creature's hope after this event, and contemporary with both Peter and John's account of the new creation, affords another argument in favor of the identity of the new earth predicted by the prophets, and that predicted by the apostles.

In this description of Jerusalem no mention is made of the House of the Lord, though the holy mountain is distinctly brought into view. As the absence of the temple is a peculiarity of the heavenly city, this omission seems to identify it with the city, as here described. The manner in which the holy mountain is spoken of, shows it to be much larger than the present Mount Zion, for it is used as synonymous with the city. As the glory of the Lord is to be here revealed, perhaps the valleys will be exalted, and the mountains and hills laid low, the crooked places made straight, and the rough places plain, and Mount Zion, which is called the mountain of the Lord's inheritance, being exalted, will rise in the midst of the city, and stretch its base far beyond its present limits. Its summit may be crowned with

the throne of God and the Lamb, and men in the flesh be permitted here to see God and worship.

The new creation promised in Isaiah lxv. is thus referred to in chap. lxvi. 22–24. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh."

This certainly speaks of the new earth as a physical creation, inhabited by men in the flesh, and designed by God to be perpetual. It has new moons and Sabbaths, and a place of worship to which men resort at appointed times. Its connexion with the twentieth verse shows this place of worship to be the "holy mountain Jerusalem." Neither sacrifice nor temple are said to be connected with this worship, an omission that appears to identify it with that of the heavenly city. The homage is also represented as much more perfect and universal than the twentieth chapter of Revelations would lead us to sup-

pose, will be rendered previous to the destruction of Gog and Magog; and the period between their destruction and the final resurrection and judgment, appears too short for the fulfilment of this promise. As those events close the drama of this present world, if no place can be found for the fulfilment of these promises previous to this time, they must be regarded as referring to a subsequent period. This would also, in point of time, identify the new earth here spoken of with that into which John saw the holy city, New Jerusalem, descending. If the two are indeed identical, we think the text we are considering teaches unequivocally, that the race of men continue to inhabit the new earth as flesh and blood after the final resurrection and judgment; for it is *all flesh* that shall come up to worship the King, the Lord of Hosts. This also signifies that those here designated by *all flesh*, come from distant parts of the earth, thus teaching that there is an earth as well as a city, and that the inhabitants of this earth will not only come to this city to worship, but that they will also return again to the countries from which they came. Besides they come to worship on the Sabbath, and this language is inappropriate to those who serve the Lord continually in the heavenly city. It seems also inapplicable to those who will have attained celestial

bodies, for we are nowhere taught that there will be a distinction of days among the glorified saints. The Sabbath was made for man that he might rest from his labor, and appears suited to his condition only while deriving his sustenance from the earth, and as it was instituted in Eden, the restitution of all things will require its perpetuity. Its being so particularly noticed indicates that it will be distinguished by peculiar privileges. Perhaps it will be only on the Sabbath, and at the time of the new moon, that men in the flesh who live without the city will be permitted to see God. In the present state of things there would be an impossibility in all flesh going to Jerusalem every Sabbath. This impossibility may be done away in the new earth; but the language does not of necessity imply that every individual will go every Sabbath. If some from all nations are found there every Sabbath, and all are there at some period of their lives, it would be the fulfilment of this prediction, and as the necessity of death will then be done away, and each individual may secure his own immortality, there will be no want of opportunity for this worship.

Those who thus from time to time go to worship God, are said, to "go forth and look upon the carcasses of the men that have transgressed;" of whom

it is said, "their worm shall not die, nor their fire be quenched, and they shall be an abhorring to all flesh." Our Saviour appears to allude to this text when he tells his disciples, "It is better to enter into life halt or maimed, than having two hands or feet to be cast into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched." This place of punishment is probably the same as the lake of fire, or second death, into which the wicked are cast after the resurrection; and as this is in the new earth, we suppose those who have been rejected by Christ are here spoken of as the men that have transgressed. The fire does not appear to consume their carcasses, which, though filled with worms, seem to be preserved from decay; presenting a spectacle of the final doom of the wicked, that is an "abhorring to all flesh." They seem to lie in a conspicuous place for the benefit of those who are still probationers, and as men leave the city after worshipping God, they go forth and look on these horrid memorials of transgression, in order to strengthen themselves against temptation if they should be subjected to its influence. The children of the resurrection who are thus made a warning to others, may truly be said to rise to shame and everlasting contempt.

These two passages in Isaiah are the only places in the Old Testament where the new heavens and new earth are specified by name. There are many collateral texts in which different points in the same state of things are presented, for "the restitution of all things has been spoken of by the mouth of all the holy prophets since the world began." Some of these will be found among the parallels already quoted, and with the aid of a reference bible, the reader may turn with ease to others. Few, we think, will doubt, that the new earth, as here presented, is designed for the habitation of men in the flesh. If this is that promised earth to which the apostle Peter refers, as succeeding the dissolution of this present world, these two facts, taken in connexion, will alone establish the perpetuity of our race in its natural condition after the final resurrection and judgment.

CHAPTER VI.

THE NEW JERUSALEM.

Time of the new earth's creation.—The New Jerusalem connected with the earth; not the symbol of a distant heaven.—Difference between the heavenly tabernacle and the New Jerusalem.—The blessings conferred on its descent prove the existence of men in the natural body.—John's instructions from Him that sat on the throne confirm the perfecting of redemption; present motives to obedience.—Time of the heavenly city's descent.—The New Jerusalem a material city.—Description of the city.—Its magnificence no proof that it is not material.—John's description reconciled with Ezekiel's.—Remarks on the size and building of the city.—The tribute rendered by the kings of the earth.—The tree of life proves this city to be the paradise of God.—The virtues of its leaves; for whose benefit; implies a state of probation.—The throne of God.—The privileges of his servants.—Fulfilment of the promised restoration.

We will now turn and examine what the apostle John says of the new heavens and new earth, and the holy city, to see if this description can be reconciled with the views we have already advanced: or, if there are any circumstances connected with this de-

scription tending to confirm the idea, that the vision of the New Jerusalem was designed to represent a real city that will yet exist upon the earth.

The description of this vision will be found in the twenty-first and twenty-second chapters of Revelations. It commences thus: "And I saw a new heavens and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." It is from the face of the judge, who sits upon the great white throne, that the first heaven and earth are said to flee. This is the throne of judgment, before which the dead are assembled, who remain in their graves until after the millennium. The passing away of the first earth is either simultaneous with the resurrection of those who are judged at this time, or else it does not occur until after this event, for part of the dead are said to rise from the sea; whereas, the new earth is said to have no more sea. The reason given for this new creation, is, "the first has passed away;" and this shows it to be subsequent to the passing away of the old, and designed to supply its place. The sea, which is said to have disappeared, may mean only the Mediterranean, or Great Sea, as it is called in the Bible, for this is the only sea that has been presented to the view of the apostle in the preceding visions.

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." The holy city is here represented as descending into the new earth. If this city is to be the future residence of the glorified saints, or if it is only a figure to show their happiness, we see no reason why it should descend into the new earth, unless this earth is destined to be connected with the heavenly city. The fact that this city descends into the new earth is lost sight of by those who believe that man's connexion with the earth is dissolved at the final judgment. They seem to think because Christ is said to have "entered as our forerunner into the heavenly tabernacle," and is "consecrated its high priest for evermore," and this tabernacle is said to be "eternal in the heavens," that it must always remain in the heavens, forgetting that a tabernacle is a movable dwelling. They seem also to think because the righteous are admitted into this tabernacle at death, that in it, as it now is, will be found the eternal reward of the saints. Such suppose that the city described in the

twenty-first chapter of Revelations will never be in reality upon the earth. As it is now in the heavens it will for ever remain there, and that it is after all something that can hardly be said to have either form or locality, a mere figure designed to teach the blessedness of the righteous, after this present life is ended. If this city is a mere figure designed to shadow forth the blessedness of the righteous in heaven, we think the common sense laws of language require that the earth into which it descends must be a figure of similar character; and if this earth which supplies the place of that which passes away is a figure of something else, the one which passes away must correspond. If the earth that passes away is a figurative earth, how can we tell that the Judge, and the throne, and the resurrection, and the judgment, so intimately connected with this passing away, are not also figurative? And if these are figurative here, they may also be in another place, and then what have we left to teach the destiny of man? All becomes so vague and uncertain, that nothing is left for faith to grasp, much less to build upon. That there is now a tabernacle in the heavens, into which Christ has entered as our forerunner, and that by his broken body he has opened a new and living way, through which the spirits of his followers may

also enter this heavenly tabernacle when they leave their bodies, we are expressly taught. But that the righteous, when thus admitted, enter upon their eternal unchangeable condition we are not taught. They do not always remain in this heavenly tabernacle, for Christ himself does not always remain there. He leaves it when he comes to judge the world, and then, "those who sleep in Jesus, God brings with him." A change at that time takes place in their condition, for their bodies are then raised from the dust, reunited to their spirits, and fashioned like unto Christ's glorious body. This appears to be their unchangeable state, and in it they remain for ever, sharing the blessedness and glory of their Redeemer. They do not appear to return immediately to the heavenly tabernacle, for the *camp of the saints* is upon the earth at the time of Gog and Magog's rebellion. If this eternal tabernacle is in the mean time reserved in the heavens and ready, why may it not in the last time be revealed and descend to the earth?

Because the New Jerusalem is now above, it is not necessary to suppose that it exists at present in the heavens, in the same form that is described by Isaiah and John after its descent to the earth. The place into which John was admitted, when a door was

opened unto him in heaven, and he was called to go up thither, appears to have been occupied by Christ and the redeemed, who are said to have entered the heavenly tabernacle; but when John sees the holy city descend to the earth, he does not recognise it as the same place. God, who adapts everything to the purpose for which it was designed, has probably adapted the present tabernacle to the condition of those whom he designed it should accommodate. With the exception of Christ who rose from the dead, Enoch and Elijah who passed into the heavens without death, and perhaps Moses with his resurrection body, together with the bodies of those saints who rose after the resurrection of our Lord, its present inhabitants may all be spirits, and the place is probably suited to the condition of such; for those who possess celestial bodies, are capable of existing either in the heavens with spirits or upon the earth with men. As the divine and human nature is united in Christ, through him his followers become his brethren, and heirs of God; a place where heaven and earth are united, would seem their appropriate residence after the resurrection; for the resurrection, while it will lessen the number of purely spiritual beings, who now inhabit this tabernacle, will also greatly multiply the number of

celestial bodies, and thus create a sort of necessity, that a place more material should be provided for the development of their powers.

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." Does this language express the happy condition of those who through death have been raised to glory? or is it descriptive of those who were preserved from death when the earth passed away, and are here spoken of as men still in the flesh, inhabiting the new earth? Most persons suppose the former class are here spoken of, but if we examine a little, we shall see that the blessings here conferred are inappropriate to the glorified. This dwelling of God with men, is described as commencing when his tabernacle descends to the earth, while many of the saints are now taken from the earth, to become inmates of this tabernacle in the heavens, and are there associated with Christ, who is seated on the right hand of the Father; and the condition here described, is inferior to that which

such are said to have attained previous to this time. John saw "the elders scattered around the throne, clothed in white raiment, and having on their heads crowns of gold," while those represented by the four beasts, or living creatures, were advanced to a more honorable station even than they. These were "in the midst of the throne, and round about the throne." The "great multitude, which no man could number, who came out of great tribulation, having washed their robes and made them white in the blood of the Lamb," were seen before the throne of God, and are said to serve him day and night in his temple, while he that sat upon the throne dwelt among them. Of these it is said "they shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat; for the Lamb that is in the midst of the throne shall feed them, and shall lead them unto fountains of living waters; and God shall wipe away all tears from their eyes." Another company who were seen standing with the Lamb on Mount Zion, are declared to be "without fault before the throne of God." All this is said of the righteous before the sounding of the seventh angel. When the seventh angel sounds, it is said, *the time is come to reward the saints*, and after Satan is bound, they are seen sitting on thrones, and reign-

ing with Christ a thousand years before the coming of the heavenly city. If the new believer represents the condition of those, their glory appears to be in the west, for it is less honorable than that to which they have been previously promoted. We cannot believe that the destruction of this present evil world will introduce a retrograde order of things amongst the redeemed. This is contrary to all the hopes and expectations of the true Christian, and to numerous statements in the scriptures. Besides, nothing more is promised here than God has in Isaiah promised to men in the flesh. This may be seen by looking at the parallel texts. He there said, his promising "to swallow up death in victory," to "wipe away tears from off all faces," and to "take away the reproach of his people from off all the earth," and that he "will cause the voice of weeping no more to be heard." He also promises his "tabernacle shall be with them, and they shall be his people, and he will be their God." As God has certainly made these promises to men who live upon the earth, if we credit his word we must believe they will assuredly be fulfilled. When then shall we look for their fulfilment? Nothing so glorious or happy has yet transpired in our world. The future triumphs of Christ are foretold in the book of Revelations, and

here we might expect to find these promised blessings fulfilled. Here indeed we do find them fulfilled, but not in the present world. They are reserved for the "new earth wherein dwelleth righteousness." The reason assigned for this happy change in the condition of men, is, "The former things are passed away." A similar reason is given in Isaiah, for the blessedness of the new earth. It is because God "has forgotten the former troubles and hid them from his eyes." Why does not the passing away of former things mentioned in both these places, indicate that the sentence pronounced after the fall has been reversed? thus producing a change in man's relation to his Maker, as well as in the physical creation, for man is here not only restored to the condition in which he was created, but is made the heir of unspeakably greater privileges.

"And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, write; for these words are true and faithful." What John had previously heard was made known to him by a voice from heaven. "He that sat upon the throne," now speaks to him. This throne must be the great white throne of judgment, for no other has been mentioned, and the speaker must be the judge. He first confirms the truth of what has been spoken by the

voice, saying, "Behold, I make all things new;" and commands him to write, with the assurance that all these promises of future good will certainly be realized. No enemy, not even disobedient man, will prevent their accomplishment. Like the Abrahamic covenant, they are without conditions and without repentance. They are like the love and mercy which gave a Redeemer to this sinful world, and are, in fact, the perfecting of the same love, and the fulfilment of the same covenant. The importance of these promises to men is seen in the fact, that the judge on the throne himself becomes the speaker, and bearing this double testimony to their truth, commands John to record them.

"And he said unto me, it is done." By this, we understand the Lord to say—What you have now seen and heard is the perfecting of the new creation—the reality of all God's promises of future good. You have now seen the affairs of time all correctly adjusted, and the mystery of God's present government explained by this grand result. The work of God, which was marred by sin, is here restored, and fitted to fulfil its original design, while man is recovered to obedience by means that will for ever secure him from transgression. The works of the devil are now destroyed, and the great author of mischief will

henceforth be regarded with the abhorrence he merits. Redemption is now complete, and the kingdom of heaven established in the earth, upon its permanent and unchangeable basis; and over it the Prince of Peace will continue to reign triumphant throughout the everlasting ages.

"I am Alpha and Omega, the beginning and the end." He with whom this mighty work originated; he by whom it has been achieved; he by whom it will be preserved; and he who will henceforth be magnified for this great work of redemption, by the praise and thanksgiving of unnumbered millions of happy beings who have been thus secured in holiness.

"I will give unto him that is athirst, of the fountain of the water of life freely." This, and the two following verses, are addressed to men in the present world, presenting motives to seek an inheritance in these promised blessings. The hope of successful effort is held out, in the freedom and abundance with which the water of life will be supplied to those who are striving for this object. This water, which appears necessary to the attainment of salvation, is doubtless the spirit, which they who believe on Christ receive from him, as the great fountain of eternal life to man, and by which they are sealed as heirs of the eternal inheritance.

"He that overcometh, shall inherit all things;" or, as the marginal reading is, "all these things;" "and I will be his God, and he shall be my son." Here men are urged to faithfulness and perseverance in the path of obedience, by the assurance that those who overcome, shall not, like subjects or servants, simply share these blessings; but shall inherit them as sons. This probably refers to that authority which will be given to the saints in the world to come. It is addressed to each individual, as if the Lord would be as careful to fulfil this promise to every one that overcomes, as if he alone were victorious.

"But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." This is the same lake of fire mentioned in the twentieth chapter, and reference seems here to be made to the decisions of the final judgment; for it is called the second death. This fearful doom of the wicked is here introduced, that it may prove a warning to men, which shall strengthen them in the time of temptation, and cause them to make greater efforts to secure these offered blessings. With this solemn admoni-

tion, the Lord closes his address to John, and an angel now becomes the medium of communication.

"And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the Bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." After he that sat upon the throne had ceased speaking, this angel comes to John, apparently to give him a clearer and more definite perception of the holy city. The city he shows him is evidently that whose descent to earth was attended by a voice from heaven proclaiming, "Behold the tabernacle of God is with men." Many persons suppose that because this city is called the Bride, and it is said immediately after the fall of Babylon, that "the marriage of the Lamb is come, and his wife hath made herself ready;" this city descends to the earth at that time. Such consider the fact that one of the angels which had the seven vials full of the seven last plagues, shows it to John as confirming this view. If this city descends to the earth before the millennium, where is it at the time of Gog and Magog's rebellion? Is this the camp of the saints and the beloved city which

they besiege? If so, why does fire come down from God out of heaven to destroy them, when this is the tabernacle of God with men upon the earth, and the throne of God and the Lamb are within the city! The plain reading of the first part of the chapter, presents this city as descending into the new earth, and this earth as not being created until after the judgment. When we look at these facts, we do not think the fact that the marriage of the Lamb takes place previous to the millennium, or the fact, that one of the angels who takes part in the transactions that attend this marriage shows it to John, sufficient reasons for believing the heavenly city at that time descends to the earth. If the heavenly and earthly Jerusalem are to be united in the new earth, and what is now called the heavenly tabernacle remains in the heavens until after the millennium, while Christ returns to dwell in Zion during this period, we see no objection to the earthly Jerusalem being called the wife of the lamb, and the marriage taking place previous to the descent of the heavenly city. She is not, indeed, arrayed in her beautiful garments in the present earth, but she is said to be arrayed in the righteousness of the saints, showing that they have in some sense become her citizens, and she is also called the beloved city. In the new earth the

glory of God is added, and the beautiful walls, gates, and streets of his workmanship. This is her adorning, and after receiving these she is said to be like a bride adorned for her husband. Is there any inconsistency here? Cannot the Lord return to dwell in Jerusalem before she is arrayed in her beautiful garments? and would not his return with propriety be called the marriage?

We are aware that most persons regard this city as symbolic. Those who believe it to be upon the earth during the millennium, regard it as a symbol of the glorified saints, while others suppose it to be an emblem of the condition of the righteous in heaven, and others again, a representation of heaven itself; but none of these give any very definite reasons for their belief. Let us look at the manner in which it is here spoken of, and see if there is anything in the language used which conveys the idea that this city is a symbol of something analogous. The angel says to John, Come hither, I will show thee the Bride, the Lamb's wife. Here the Lamb and the Bride are metaphors, and the manner in which the angel speaks looks as if he designed to show what they represented. In doing this, he takes him away into a great and high mountain, and shows him this glorious city, John calls it the New Jerusalem, and

gives a description of its walls, gates, streets, and the condition and privileges of its inhabitants. In all this, there is no intimation that he either saw, or intends to describe, anything but a real city that was called the Bride. Now, if this city was a symbol of something else, how did John know it, or how are we to know it? Besides, there seems no propriety in one figure being used to explain another, and the explaining figure left a mystery; for if this be not the representative of a city we see nothing that affords any clue to determine its true meaning. The light which it was designed to throw upon the Bride, becomes darkness that we cannot penetrate. But if this is indeed the representation of a veritable city, that is called the Bride, and the marriage of the Lamb represents the Lord's return to dwell in Jerusalem, we find no difficulty in any part of the figure. Her purification, which prepares her for his dwelling, takes place before the battle of Armageddon; and the righteousness of the saints, with which she is arrayed, shows, that when the Lord returns he brings his saints with him. Nor is there any discrepancy in supposing that in the present earth Jerusalem may become the imperial city, the centre of the Redeemer's government during the millennium, and yet, after this, be so greatly changed and beautified

by the glory which God bestows upon it, as to be said in future times to have descended from heaven.

"Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal: And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the walls thereof. And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed twelve thousand furlongs: The length, and the breadth, and the height of it, are equal. And he measured the wall thereof, a hundred and forty and four cubits; according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the walls of the city were garnished with all manner of precious stones. The first

foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, a chrysoprasis; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was of pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb, are the temple of it."

This is a description of the glorious tabernacle of God when he descends to be with men, and we venture to say, that no human imagination ever pictured anything so costly or magnificent. Its magnificence is perhaps the principal reason why it has so generally been considered symbolic. To suppose that the earth in which we now dwell will ever contain such a city, is, to the minds of many, incredible. Not that they think it would be impossible for God to make such a city, but perhaps they think it would be beneath his dignity thus to beautify anything material, as if they had forgotten that the material creation is all the work of his hands, and that whatever beauty it now possesses, manifests his glory. We cannot see how it would be derogatory to him

to increase this beauty until it displayed all the splendor here described. The very persons too, who object to the idea, that a city like this will ever in reality exist upon the earth, take the description here given, for their pattern, when picturing to themselves a scene of glory in some distant unknown region, where Christ is, and to which they expect he will remove even their bodies, when he has raised them from the dead; as if it would be more honorable for God to prepare for them an immaterial city disconnected with the earth, than to beautify the earth with the city here described. Or, perhaps, they are horrified with the idea, that God will, in very deed, dwell with men *upon the earth.* But if he chooses to prepare himself a dwelling upon the earth, why may he not as well dwell with men here as anywhere else? If he has on earth condescended to unite his own nature with man, in order to raise him from his degradation, why refuse to dwell with him after this work has been accomplished? Do not those to whom he gives his Holy Spirit, become his sons? and why should he refuse to dwell with the children of his adoption? We do not suppose that the whole being of that God, "whom the heaven of heavens cannot contain," will be here; neither would it be found in this city if it were never to descend to

the earth; but we do think there will be a visible manifestation of the Father's glory, such as is now seen in the heavenly tabernacle, which may, in truth, be called his presence.

Some, looking upon this city as that described by Ezekiel, have considered the dimensions here given to be its cubic measure, in order to make the size of the two correspond. Supposing they are the same, this is not necessary to harmonize the two descriptions. Cities often undergo very great and sometimes very rapid changes. A correct description of a city in one century may be very unlike a correct description of the same city in another. The city of New York is now very unlike the same city a hundred years ago, and London in the present age is very unlike London in the times of Julius Cæsar. We think it evident that the two descriptions do not present the same city at the same period, even could the size of the two be made to harmonize. The city seen by Ezekiel is not only much more earthly in its character, but it also contains a temple, while John says expressly he saw no temple here, and gives as a reason for this, "The Lord God Almighty and the Lamb are the temple of it." The river which watered the city Ezekiel saw, is also said to flow into the sea, while it is expressly declared that in the new

earth into which this city descends there shall be "no more sea." Ezekiel probably saw the city as the Bride in the present earth, (for "the name of the city was, *The Lord is there,*") but not as the Bride adorned for her husband. He describes the earthly Jerusalem. John saw the glory with which she will be adorned in the new earth, and he describes that part of the future city which descends from heaven. This is the workmanship of God. It probably incloses the city then in existence, covering it with his glory, which rises like a mighty column into the heavens. Jerusalem will be transformed by this glory and arrayed in her beautiful garments. As this city will be the house of God, and the home of his glorified family, and as this family will be composed of bodies celestial as well as bodies terrestrial, this glorious atmosphere which forms the height of the building, will no doubt be occupied by celestial beings. It may be the resting-place of the saints. These, like the angels who now minister in the presence of God, will then execute his purposes upon the earth, for the world to come will be put in subjection to men and not to angels. The twelve gates which appear to be the only entrances into the city, having the names of the twelve tribes of the children of Israel written upon them, shows this to be the

city for which Abraham looked, for the father of the twelve patriarchs became the heir of the eternal inheritance which had been promised to Abraham. The foundations of this city, being inscribed with the names of the twelve Apostles of the Lamb, shows that it had its origin in the Christian dispensation, and hence we infer that all who under this dispensation are united to Christ, by this union becoming the children of Abraham, are included among its citizens.

The immense size of this city, and especially its height, is by some urged as a reason why it should be regarded as symbolic. To our mind this creates no such necessity. God may have his dwelling with men as large and as high as he pleases. We think he has promised it shall be larger even than this, for he has said, "As truly as I live, all the earth shall be filled with the glory of the Lord," and wherever his glory is there his presence may also be manifested. As the ages of eternity roll away, those who, having finished their probation, shall have passed from the terrestrial to the celestial state, may be so numerous as to fill these glorious heavens with the sons of God.

The glory of God which covers this city and appears to form the new heavens or atmosphere con-

nected with it, rises to a height equal to its length and breadth ; but the wall of the city or rather the foundation or solid part of the wall, is said to be one hundred and forty-four cubits. This is less than the height of the walls of ancient Babylon. The building above this has the appearance of jasper, which in the eleventh verse is said to be the appearance of the glory of God. The foundation or solid part of the wall appears to be of gold, and garnished with all manner of precious stones. The gold is represented of such purity as to have become transparent as glass. Those who know the little chemical difference between diamond and charcoal, can easily believe that God may so purify gold and rearrange its particles, that it will become transparent, for even the art of man now converts opake earthy substances into glass. The streets are also paved with this precious metal, and it may be the material for building, for the holy of holies which seems to have prefigured this glorious tabernacle, was overlaid with gold in every part. This magnificent city is said to measure twelve thousand furlongs. This may be its circumference, for the city which Ezekiel saw was measured round about. It is said to be four square, and the length, breadth, and height equal. As the earth now is, this would much more

than cover the whole land of Canaan. But it should be remembered that this is to be in the new earth, and we do not certainly know that the new earth will have precisely the same form and size as the present. If this new earth is to remain as the habitation of men in the natural body to eternity, it may be much larger. There is nothing unreasonable in the supposition. God the Creator can so modify its density and motion, that this would not interrupt the harmony of that heavenly system with which it is connected.

"And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." The glory of God which illuminates this city, is so great as to supersede the light of the sun and moon, and to create perpetual day. It seems to fill the whole atmosphere with a brilliancy having the appearance of jasper, that is seen by the surrounding nations.

"And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day, for there shall be no light there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter it any thing that defileth,

neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of Life." This passage certainly presents the city as located upon the earth; for we here find the earth governed by kings who bring their glory and honor into it. This language will suggest to most minds the inquiry, who are these kings? and what is the glory and honor they bring into the city? We are taught those who now suffer with Christ shall hereafter reign with him in his kingdom, and they are probably the kings here spoken of. The glory and honor which they bring into the city come from the earth. We can hardly suppose that this has reference to gold, or pearls, or precious gems, or costly materials of any kind, for the city is already more splendid than anything found without its walls could make it. It may be those who under the government of these kings have so fulfilled the law of God, as to be deemed fit candidates for admission into his presence and adoption into his glorified family, for none are allowed to enter this city but those whose names are written in the Lamb's book of Life. If this is the city "where all flesh go up to worship the King, the Lord of Hosts," referred to in Isaiah lxvi. 24, this would limit all flesh to such as have attained a certain maturity in holiness. As

the abolition of death will give to all ample opportunity for making these attainments, no contradiction of what is there asserted is here implied ; and the two texts taken in connexion appear to teach universal obedience in men. "Nations of the saved," are represented as walking in the light of this city. Who are the nations of the saved? They cannot be the heirs of Abraham, for these have an inheritance within its walls. We think it must refer to others who were saved from destruction when the former heavens and earth passed away, and are here spoken of as inhabiting the countries adjacent to the city.

"And he showed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations." The Paradise in which man was placed at his creation, contained the tree of life which stood in the midst of the garden. This appears to have been a provision for his immortality ; for after his transgression the Lord sent him forth from the garden of Eden, "lest he should put forth his hand, and

take of the tree of life, and eat, and *live for ever*." No mortal man has had access to this living tree since that day, and we have no promise of its restoration in the present earth, though in the forty-seventh chapter of Ezekiel we find a tree bearing some resemblance to it growing in the land of Judea, after the restoration of Israel. Christ says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." As we find this tree growing abundantly in this city, and have no account of its growing elsewhere, we infer that this must be the paradise of God, so called, because God has provided it for his people, as a substitute for the garden of Eden, from which our first parents were driven. It is a much more glorious paradise than the one which was lost. That contained but one tree of life, while here the tree grows abundantly along the streets, and on the banks of the river.

The leaves of this tree are said to be for "the healing of the nations." Why is this provision necessary, and who are the nations that need healing? It cannot be for the inhabitants of this city, for disease implies pain, and the voice from heaven has declared "there shall be no pain there." It is also said of Jerusalem, in Isa. xxxiii. 24, "The in-

habitant thereof shall not say I am sick ; the people that dwell therein shall be forgiven their iniquity." It must be for the nations who inhabit the new earth without the city this provision is made. Why any in the new earth should need healing we do not understand, unless disease should be the penalty of transgression. Neither can we tell how such obtain these leaves unless conveyed to them by others, for "nothing unclean" can enter here ; and this prohibition must include such as are suffering under disease, as the penalty of transgression. The very liability to disease implied in this passage affords an argument to show that the new earth is inhabited by men in the flesh, for how could this with propriety be said of those "who have been raised up in glory, and openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity." Besides, the saints in their collective capacity are not called nations. They are gathered out of all nations, but through Christ they all become heirs of Abraham, and form one holy nation. They are all grafted into the good olive stem, and will belong to the same family—the household of God. That this family, after it has been gathered into his tabernacle, should be called nations, appears entirely inappropriate.

"And there shall be no more curse." Here is a full and formal repeal of that sentence which decreed that man should eat his bread by the sweat of his brow. It is also a promise that the earth shall never again be brought into its present condition. This new creation will not be marred by sin; for having been given to the Son for his inheritance, his power is sufficient to guard it from all danger, and his character a guaranty for its future preservation.

"But the throne of God and the Lamb shall be in it." We do not suppose that because the throne of God is said to be in this city, the earth by this event becomes *the centre of the universe* any more than it is at present. Neither do we believe that the throne of God here spoken of, is the throne of the universe. It is the throne of the kingdom of God which is yet to be established upon the earth. To this the new heavens and new earth, and whatever is connected with them, or with man, will be in subjection. This is the kingdom of Christ, the "all things" of which he is made the heir. But as "the Son, after having subdued all things to himself, gives up the kingdom unto the Father, and himself becomes subject to him;" the superiority of the Father is here recognised, though the Son is associated with him in this throne. The Son is here called the Lamb, in honor

of that redemption he effected by his sacrifice for sin.

"And his servants shall serve him, and they shall see his face, and his name shall be in their foreheads." "Him" here appears to refer to the Father, and the servants to mean the saints, for the Lord had promised in his message to the church in Philadelphia, to write the name of his God upon him that should overcome. The name of the Lord is often used to signify that strength or power which he imparts to men when acting for him. David says in the twentieth Psalm, first verse, "The name of the God of Jacob defend thee," and in the fifth verse, "in the name of the Lord will we set up our banners." Again, in the seventh verse, "some trust in chariots and some in horses, but we will remember the name of the Lord our God." Strength or power of the Lord can, in reading the Scriptures, generally be substituted for the name of the Lord, without impairing the true meaning. The miracles recorded in the Old Testament are often ascribed to the name of the Lord, and those wrought by the disciples in the New, to the name of Christ. As it is here used, it probably means that crown of glory God will place upon the head of his servants, which will at once be the emblem of their power and the badge of their author-

ity as kings and priests unto God in the new creation. "They shall see his face,"—that is, the face of God. This had been denied to Moses, for when he prayed, "I beseech thee show me thy glory," the Lord said, "Thou canst not see my face, for there shall no man see me and live." It shows that these servants will be admitted to more free and honorable intercourse with God than has hitherto been granted to any man on earth.

"And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light, and they shall reign for ever and ever." The glory of God which enlightens this city has been already remarked upon. It is added, "they shall reign for ever and ever." This is the reward which the Lord Jesus now offers to those who serve him faithfully. It is dominion in his everlasting kingdom. The children of God's adoption are said to become "joint heirs with Christ, if so be they suffer with him, that they may also be glorified together." Christ also promises to him that overcometh, that "he shall sit down with him on his throne," and the redeemed in heaven exulting in anticipation of their future glory, sing, "Thou hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and

nation; and hast made us unto our God kings and priests, and we shall reign on the earth." How much better is this than any inheritance the present world can give. With such glory in reserve, men can well afford to suffer tribulation here, when assured that "their light afflictions, which are but for a moment, shall work out for them a far more exceeding and eternal weight of glory."

This closes John's description of the New Jerusalem, or "the bride adorned for her husband." We see nothing here to indicate that this city is only "a shadow of good things to come," and not the very "image of the tabernacle of God with men," the description of a real city, which shall hereafter exist in the new earth, as the metropolis of the kingdom of heaven.

"And he said unto me, These sayings are faithful and true." God has not made these promises of future good dependent on any contingency by which they can be subverted. The present degradation and perverseness of men shall not interfere with their accomplishment, for they are not based upon any stipulations on the part of men, but on the purpose of God, and his mercy which is given us in Christ Jesus.

"And the Lord God of the holy prophets sent his

angel to show unto his servants the things that must shortly be done." As these things had been promised before by the holy prophets, God, by calling himself their God, recognises them as having spoken these things in his name, thus setting his seal to their declarations; and he here promises that they shall soon be fulfilled. Their fulfilment will not only effect the restitution of all things, but it will place man in a condition far in advance of the first Eden, farther, perhaps, than he would have progressed had he never fallen. Before our first parents were expelled from Paradise, a promise of this restoration was given to comfort them amid the toil and sorrow to which they had become subjected. As we follow the sacred pages of inspiration, the beams of mercy which then dawned upon our world grow brighter and brighter, until they reveal this glorious scene to our view. The Bible may with propriety be called the History of Man's Redemption, or, "Paradise Regained." Though the first outline is faint, it does not leave us until the plan has been developed in the person and work of Jesus Christ, and the final glorious consummation been fairly brought into view. After this has been presented to our faith divine revelation ceases, with the blessed assurance that these things shall shortly be

done. Meanwhile we are called to wait with patience until the work of preparation shall be completed, "knowing that our inheritance is reserved in the heavens, ready to be revealed in the last time." To this place of safety we shall soon be summoned by our Lord, to wait with him until "the times of restitution." The little period allotted us to sojourn in the flesh, we are called to improve, as co-workers with our Redeemer, in preparing the world for its deliverance from the bondage of corruption. To his servants he has committed the preaching of the gospel to every creature, with the assurance that when it shall have been preached to all nations the end will come. In this service we may now lay up treasure in heaven, that will secure us glory and honor throughout the everlasting ages of the world to come.

CHAPTER VII.

THE ABRAHAMIC COVENANT.

The record of the covenant.—Isaac and Jacob heirs of this covenant.—The covenant unconditional so far as definite; contains a specific promise to give Abraham, Isaac, and Jacob, personal possession of the land.—Wherein not specific—Stephen and Paul both recognise the promise of possession as unfulfilled.—The promise implies a resurrection.—Abraham looked for his inheritance in the heavenly city.—Isaac and Jacob for theirs in a heavenly country; the difference reconciled.—Their faith proves the locality of the kingdom of God.—What is implied in God's promise to be their God.—The promise of the land to Abraham's descendants unfulfilled.—This proves the restoration of Israel; perpetuity of the earth for the habitation of men in the natural body.—Similar argument found in the second commandment.—The apostles speak of the coming of Christ as near.

We wish now to turn the reader's attention to the Abrahamic covenant, while we endeavor to trace it through the different dispensations of God towards his people, until its ultimate fulfilment, with the hope of being able to show that its consummation will be found in the new earth; and also, that this

covenant secures the perpetuity of the earth, and the continuance of successive generations of men after the dissolution of this present world.

This covenant is recorded in Gen. xvii. 1–8. "And when Abram was ninety years old and nine, the Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, as for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." This is the covenant which was sealed by circumcision. After the offering of Isaac, God added, "thy seed shall

possess the gate of their enemies ; and in thy seed shall all nations be blessed."

To this covenant Isaac became the heir. See Gen. xxvi. 19–21. "Sarah, thy wife, shall bear thee a son, indeed, and thou shalt call his name Isaac : and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee : Behold, I have blessed him, and I will make him fruitful, and I will multiply him exceedingly : twelve princes shall he beget, and I will make him a great nation. *But my covenant will I establish with Isaac*, whom Sarah shall bear unto thee." This covenant is confirmed unto Isaac personally, in Gen. xxvi. 3, 4. "Sojourn in this land, and I will be with thee, and I will bless thee, for unto thee, and to thy seed, will I give all these countries ; and I will perform the oath which I sware unto Abraham, thy father ; and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries : and in thy seed shall all the nations of the earth be blessed." The blessing which Isaac gave Jacob when he sent him to Padanaram, shows that he considered him the heir of this same covenant. See Gen. xxviii. 3, 4. "And God Almighty bless thee and make thee fruitful, and multiply thee, that thou mayest be a

multitude of people ; and give thee the blessing of Abraham to thee, and to thy seed after thee ; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." This same covenant was soon after confirmed unto Jacob at Bethel, as may be seen in the thirteenth and fourteenth verses. "I am the Lord God of Abraham, thy father, and the God of Isaac : the ground whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth ; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee, and in thy seed, shall all the families of the earth be blessed."

This covenant, so far as the promise goes, is altogether unconditional. No contingency can affect it, for no stipulations are made on the part of those to whom it is given, and the character of God secures the fulfilment of his oath. But the covenant does not extend beyond the actual possession of the promised blessings. The possession of the land is declared to be an everlasting possession, but the time when this will be given is not specified ; neither are the means by which it will be acquired ; nor does the covenant of necessity give to all the natural descendants of Abraham, an inheritance in this land.

The fixing of these points God here reserves to himself, and he may vary them as he pleases without infringing upon his oath. Not so with the promised blessings. They are specified, and integrity on the part of God requires their entire fulfilment. He may add to them if he pleases, for he has nowhere said, these blessings will I bestow, and I will add no more; but he cannot, in good faith, alter or detract from the things here promised. This the apostle recognises in the sixth chapter of Hebrews, saying, "For when God made promise unto Abraham, because he could swear by no greater, he sware by himself. For men verily swear by the greater, and an oath, for confirmation, is to them an end of all strife. Wherein, God willing more abundantly to show unto the heirs of the promise the immutability of his counsel, confirmed it by an oath."

In remarking upon this covenant, we notice first that it contains a specific promise, to give to Abraham, Isaac, and Jacob, as individuals, possession of the land of Canaan, for the promise to each is, "I will give this land to *thee*, and to thy seed after thee." To Abraham *everlasting* possessing is promised, and we suppose the same is implied unto Isaac and Jacob, for Paul says, "they were heirs with him of the same promise." He also says, "these all died

in faith, without having received the promised inheritance." How then should the promise be regarded, and when and where are we to look for its fulfilment? The place of the inheritance is specified in the covenant, but the time when possession will be given is not there determined. This the patriarchs understood, for it is said "they all died in faith." The place of inheritance is defined, as "the land in which Abraham was a stranger, in which Isaac sojourned, and the ground on which Jacob slept." Respecting the covenant of the land to Abraham, Stephen says, in Acts vii. 4, 5, when his father was dead, "*Abraham removed him into this land wherein ye now dwell. And God gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession,* and to his seed after him." In the eighth verse he says, "he gave him the covenant of circumcision," which he appears to regard as the pledge for the fulfilment of this promise of the land. In the eleventh chapter of Hebrews, Paul says, "By faith Abraham when he was called to go out into a land that he was after to receive for an inheritance, obeyed; and went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac

and Jacob, the heirs with him of the same promise." This we think sufficient to show, that the promise of inheritance in the land, was never in any sense fulfilled to them, and yet Stephen and Paul both recognise the promise of this possession being made to them as individuals. That the Apostle considered this promise as yet unfulfilled, is evident from the thirteenth verse, where he says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Abraham could not have expected the fulfilment of this promise in the present life, for God had told him that "he should die in a good old age, and after his seed had been afflicted four hundred years, he would bring them in to possess the land." The everlasting possession of the land of Canaan required eternal life in its possessor, and how could Abraham expect to realize this in the present life when God had told him he should die? If he believed in his own personal realization of the promise, he must have believed that God would raise him from the dead, for how could it be fulfilled without a resurrection? That he did thus believe accords with what the Apostle says of his faith, when he represents him as a stranger and a

sojourner in his promised inheritance ; looking forward to its possession, in a city which hath foundations whose builder and maker is God. That the Abrahamic covenant comprehended the resurrection, may be inferred from the fact, that a resurrection was necessary for the fulfilment of this covenant to those who died in faith ; and this inference is confirmed by the fact, that a resurrection is not specifically promised, or necessarily implied, in any previous communication of God to men. This doctrine was peculiarly a Hebrew doctrine ; and from the manner in which it is mentioned in the prophets and gospels, appears to have been understood by the common people. In the twenty-sixth chapter of Acts, Paul speaks of it, as "*the hope of the promise of God made unto the fathers*, unto which the twelve tribes instantly serving God day and night hope to come."

Because Abraham looked for his inheritance in the heavenly city, and after the termination of his natural life, many infer that so far as respected himself, he gave up all idea of any inheritance upon the earth. They draw this inference from the supposition, that this city in which he expected his inheritance, will never be in reality upon the earth. But how can this be true if his inheritance was promised him in the land of his sojourning? We

do not think it necessary to prove, that at the time this covenant was made Abraham had never sojourned in the heavens. How then could he possibly understand that his promised inheritance was to be in the heavens? It is much easier to believe that the city described in the twenty-first and twenty-second chapters of Revelation, is that for which he looked. The description of the city there given certainly accords with the Apostle's idea of Abraham's hope, for "its builder and maker is God." It is described as coming down out of heaven from God into the new earth, and in Revelation iii. 12, we are taught the righteous will be enrolled among its citizens. If Abraham's inheritance was promised him in the land of Canaan, and he died in faith expecting to receive it in this heavenly city, does not his faith, endorsed as it is by the Apostle, prove that the city will yet be found in the land of Canaan, and that in the new earth, and New Jerusalem, God will literally fulfil to him the promise of everlasting possession. This view would at once divest the Abrahamic covenant of that ambiguity which is commonly attributed to it, and as the Bible nowhere speaks of this covenant as containing ambiguous promises, this result affords an argument in favor of this view.

It is also said, Isaac and Jacob, who were heirs of

the same promise with Abraham "looked for a better *country*, that is a heavenly." Some think this proves both city and country to be figurative, for how else can this be reconciled, when they were all heirs of the same inheritance? Can this city and country, if taken in their literal sense, be the same? We answer, yes! The city is so large that it includes more than the whole land of Canaan; and, like ancient Babylon, appears to have cultivated grounds within its walls, for Isaiah speaks of its inhabitants as planting vineyards, and eating their fruit. It may be further objected, that this is said to be a *heavenly* country, and how can there be a heavenly country upon the earth? We reply: The covenant with Isaac was to "give him all those countries in which God told him to sojourn," while the covenant with Jacob when he slept at Bethel, was, to give him "the ground whereon he lay." Now, if it was for the fulfilment of these promises they looked, how, we ask, could these countries and this ground be conveyed to the heavens? Is it not easier to reconcile the difficulty, by supposing, that after the heavenly city has descended into the land of Canaan, this land may then be called a heavenly country? It is added, because they desired this heavenly country and lived as strangers and pilgrims, relying on God

for the fulfilment of his promise, "God is not ashamed to be called their God, for he hath prepared for them a city," thus showing that this city is indeed the country for which they looked. From this we infer, that as this city prepared by God, in which they are to receive their promised inheritance, will not be found in the present earth, and as their inheritance was promised them in the land of Canaan, if God fulfils his promise to them, the land of Canaan must be in the new earth, and this city in the land of Canaan. This inference implies the perpetuity of the earth, and as these patriarchs are to have their inheritance in the kingdom of God, it also defines the locality of this kingdom.

Another article in this covenant is God's promise that he will be their God. This is a very important specification. It seems to be the confirmation of the covenant, by which its fulfilment is secured; for whenever the fulfilment is spoken of, this promise is in some way connected with it. In the text just quoted, the apostle connects the building, or preparing of the heavenly city, with the fact that God is not ashamed to be called the God of those for whom it is prepared; and the fact that God will dwell with men, and be their God, is mentioned as one of the grand results of the heavenly city's descent to the

earth. It is doubtless an assurance of God's favor and protection, but we think it also contains a promise of that eternal life, which is necessary for the enjoyment of the everlasting possession, for when God appeared to Moses at the bush, he announced himself by saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," and this is quoted by our Saviour in his argument with the Sadducees to prove the resurrection. He there says, that God, in calling himself the God of Abraham, the God of Isaac, and the God of Jacob, *shows that the dead are raised*, and the reason he gives is, that *God is not the God of the dead but of the living*. The proof of the resurrection found in this text appears to be, that God, in calling himself *their God*, recognises a promise of that eternal life necessary for the fulfilment of his covenant with these individuals. From this we infer, that this part of the covenant insures to the heirs, who die before the possession is realized, a resurrection to eternal life; and as this will fit these patriarchs for their promised everlasting inheritance, they will, at their resurrection, enter on its possession.

God also promised to give the land of Canaan to the *seed* of Abraham for an everlasting possession. This promise is generally understood as referring to

the possession of this land by his natural descendants, while still in the natural body. If this view is correct, it certainly implies the perpetuity of this land, for how can this promise be fulfilled if the land is destroyed? It also implies the perpetuity of the race of Abraham as the inhabitants of this country, for, without this, how can they continue to hold possession? Some suppose that "for ever" is here used to designate a period of limited duration. But this appears unreasonable, for it is part of a covenant made by the Eternal Almighty God, and confirmed by his oath. That this Eternal God who knows the end from the beginning, and possesses all power to fulfil his promise, should confirm by his oath a covenant to give to the race of Abraham, everlasting possession of a land he had determined to destroy, is incredible. This impossibility the apostle recognises in the sixth chapter of Hebrews, when he speaks of this oath as the security of the Christian's hope.

The descendants of Abraham certainly understood this covenant as conferring on them a title to the everlasting possession, in its fullest sense. See Deut. vii. 9. Where Moses says, Know, therefore, that the Lord thy God, he is God, the faithful God which keepeth covenant and mercy with them that fear

him and keep his commandments, to a *thousand generations.* That he here alludes to the Abrahamic covenant, we think is made evident by the twelfth verse, where he says, "It shall come to pass if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and mercy, which he sware unto thy fathers." David speaks of this covenant in the same manner in 1 Chron. xvi. 13–18. "O ye seed of Israel, his servant, ye children of Jacob, his chosen ones. He is the Lord our God; his judgments are in all the earth. Be ye always mindful of his covenant; the word which he commanded to a *thousand generations;* even of his covenant which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same unto Jacob for a law, and to Israel for an *everlasting inheritance*, saying, Unto thee will I give the land of Canaan, the lot of your inheritance." This is part of the psalm that David gave unto Asaph and his brethren, to sing at the time the ark was brought unto Jerusalem. It is recorded again, with very little alteration, in Ps. cv. 6–11. The *thousand generations* are specified in both places, and are synonymous with the everlasting covenant. They appear to be used instead of "for ever," and if we look at the time requisite for their completion, it

shows that David did not regard the term "for ever" as designating a period of limited duration. To obtain some definite idea of the time requisite for the fulfilment of this promise, we will compare it with the number of generations that have already existed upon the earth. Probably few are aware how small this number is. The Bible gives only ten generations from Adam to Noah, from Noah to Abraham eleven, from Abraham to Christ, as recorded by Matthew, forty; and as Noah and Abraham are each counted twice in this reckoning, the whole amounts to only sixty generations during the first four thousand years. If for the remainder we allow three generations to a century, the whole number from the creation to the present time, will amount to only one hundred and sixteen. At this rate a thousand generations will require a much longer time for their completion than popular belief allots for the duration of this present world.

We also find here an argument in favor of Israel's restoration to the land of Canaan, for the genealogy of Christ, as recorded in Matthew, gives only forty generations from Abraham to Christ; and of these, nine had lived and died before his descendants inherited the land. Another generation was spent in Babylon, and that to which Christ belonged saw the

destruction of Jerusalem, and a dispersion, from which they have never returned. This would leave only thirty generations who have had actual possession of the land, leaving nine hundred and seventy who must still occupy it before the thousand generations to whom it is here promised, will be complete. These estimated at three generations in a century, will require nearly thirty thousand years for their completion—a period so vast, that compared with it the time during which they held possession, shrinks into a very small space, or as Isaiah says, "It is but a little while." If, in this matter, we allow the Bible to interpret itself, it proves conclusively, that the possession of Canaan, that was promised the seed of Abraham, has never been realized; and also, that they must be restored to their land, if this covenant is ever fulfilled.

It also furnishes an argument in favor of the perpetuity of the race in the natural body, after the final resurrection and judgment; for the near approach of the coming of Christ, and the day of recompense, so often presented in the New Testament as an object of hope, and urged as a motive to obedience, precludes the idea that all these generations can pass away before that day is ushered in. Even the eighteen hundred years that have already passed

since the Lord Jesus left the earth, are regarded by many a period so long as to justify them in saying, "when is the promise of his coming;" and it is only by comparing this period with the eternal ages to follow, that faith is enabled to receive the promise, "Behold, I come quickly." With these things in view, who can avoid the inference, that our race will be continued in its natural condition after the judgment?

The same argument in favor of this perpetuity, is found in the sanctions of the second commandment. This commandment was part of that covenant, under which the descendants of Abraham first obtained possession of Canaan, and there can be no doubt that whatever God then promised his people, he expected to fulfil to them, if they complied with the conditions required. The successive generations are here not only fully recognised, but greatly multiplied. "I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth *generations* of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." That third and fourth here mean successive generations, is evident, because it refers to the punishment of children for their father's transgression;

and that the thousands to whom mercy is extended, refers to like generations, is also evident, because it is the antithesis of third and fourth, and must, necessarily, be of the same character. This becomes more certain from the fact, that the term generations is not used in the original, but only implied, in the relation that fathers bear to their children. If the word in italics, which has been supplied, is omitted, it will read, "visiting the iniquities of the fathers upon the children, unto the third and fourth of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." Besides, if by "thousands" generations are not meant, but, as some suppose, only the number of individuals to whom mercy is extended as the reward of obedience, it seems to limit this number, and is less even than a promise of mercy to all who obey, for some of these might not be included in the thousands. This would make God's vengeance on men for their transgression greater than his mercy, extending to individuals who may not themselves have been offenders, while his mercy is limited to thousands of the obedient, without the certainty that it includes all who obey. It is also contrary to the principles of law that a man shall receive mercy as

the reward of his obedience, for mercy is undeserved favor, whereas obedience implies the idea of merit.

In this promise we find *thousands used in the plural*, thus multiplying the number of generations indefinitely, and prolonging to the same extent the period of man's natural generation upon the earth. Some may say it is a rhetorical figure, in which a definite is put for an indefinite number. Suppose it is a figure, the place in which it is found shows that it cannot mean less than thousands. It is the reward which God bestows upon "those who love him and keep his commandments." If a king offers a reward to his servants on certain conditions, and those conditions are complied with, he cannot in good faith give anything less than he has promised, though he may add as much as he pleases. This promise not being definite as to the number of thousands, though it cannot mean less than thousands, the generations may be so multiplied as to require eternity for their fulfilment. Its being made by God unto his people in the covenant under which they entered Canaan, and this covenant recognising as it does the Abrahamic, shows that the possession of the land which the Israelites have already had, is by no means the fulfilment of that everlasting possession,

which God covenanted to the descendants of Abraham.

It also shows that God at that time anticipated thousands of successive generations that should yet come into being, for how could he make this promise without such an expectation? We cannot for a moment suppose that God did not know if men would continue to multiply on the earth long enough to fulfil this promise, for the term of this continuance must be fixed by his own will. Neither can we believe that the God of truth would make a promise he did not intend to fulfil. If it were not a part of the law some might suppose it to be the "bold language of Eastern metaphor," with which it has become fashionable to envelop much of the Bible; but the place in which it is found precludes the possibility of this. This is part of that law which God gave his people when he entered into covenant with them, and to which he affixed the reward of life for obedience, and the penalty of death for transgression. Even ordinary legislators do not use hyperboles, or metaphors, in prescribing their statutes. Everything is defined in the most careful and guarded manner to prevent misconstruction, and that the law may be easily understood. This every reflecting mind feels to be necessary to an equitable adminis-

tration. And can we suppose that the all-wise God would be less careful than earthly legislators in writing his laws? Does the ceremonial law which he gave to Moses indicate this? Certainly not. It descends even to particularize the manner in which the vessels used in the service of the tabernacle were to be cleansed. If God was thus particular in that which was to be done away, would he be less so in that which shall abide for ever? No other law was ever promulgated with half the formality that attended the promulgation of this. It was first proclaimed by the voice of God amid the thunders and lightnings of Sinai, and then he twice condescended to write it with his own finger upon tables of stone. Respecting it our Saviour says, "Heaven and earth shall pass away, but one jot, or one tittle of the law, shall not fail until all be fulfilled." As the sanctions of this commandment extend to thousands of generations, this declaration of our Saviour certainly tends to confirm the belief that God designs the continuance of our race through the period requisite for their accomplishment; for we cannot entertain the idea that the Lord Jesus was unacquainted with either the letter or the true meaning of the law. But how can this be reconciled with the consummation of the race at the Judgment? Do the

instructions Christ gave his disciples, respecting his coming and the end of the world, lead us to infer that these events will not take place until sufficient time for the fulfilment of this promise contained in the law has elapsed? Did his disciples thus understand him? One says, "Yet a little while and he that shall come, will come, and will not tarry." Another says, "Behold the Judge stands at the door," and a third is "Looking for and hasting unto the coming of the day of God," while the last communication made by the Lord Jesus relative to this world's destiny closes with the declaration, "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be." If these declarations are compared with the thousands of generations promised in the second commandment, we see no way of reconciling the difficulty, without supposing that by far the largest part of these generations will come into being after the Judgment; for they will, of necessity, require for their completion a period so long as would be utterly at variance with the promises of Christ, or the expectation of his followers, relative to the duration of this present world.

CHAPTER VIII.

THE MOSAIC COVENANT.

Time of the everlasting possession promised Abraham's descendants not specified.—The first offer to fulfil the covenant conditional.—The Mosaic Covenant being an offer to fulfil the Abrahamic, it teaches the nature of the promised inheritance.—The promises under the Mosaic covenant all connected with the possession of the land.—This covenant contains a promise of that eternal life necessary to the everlasting possession.—When and how was this life to be enjoyed?—Inference.—Exceptions.—The Sanctuary.—The promises under the law an offer of restitution.—Inferences.—The failure of the Mosaic covenant did not invalidate the Abrahamic.—The mercy connected with the law,—yet to be fulfilled.—First offer of the kingdom of heaven.—The power by which it would have been established.—This offer of the kingdom called the gospel.—The Davidic covenant.—How far unconditional.—Continued possession dependent on the character of the kings.—The Davidic covenant did not supersede the law as the medium of eternal life.—The failure of the conditional part of the covenant does not invalidate the unconditional.—Inference.—Consequence of the failure of the Mosaic covenant.

THE promise of everlasting possession of the land of Canaan made in the covenant to the descendants of Abraham, like that made to the patriarchs personally,

does not specify when God will fulfil this promise, nor the means by which it shall be accomplished. God gives the same assurance to them of its ultimate fulfilment which he gave to Abraham, promising to be their God. Whenever the fulfilment of the covenant is brought into view this promise is repeated, often with the additional promise, "ye shall be my people," as if this were the necessary result of his determination to be their God. This latter promise probably implies their adoption into his family; for it is written in Romans respecting the adoption of the Gentiles, "where they were not my people, there shall they be called the children of the living God."

The first offer to fulfil this promise to Abraham's descendants was made when God brought his people out of Egypt. This was four hundred years after giving the covenant, and was the fulfilment of a specific promise. God had told Abraham that his seed should sojourn in a land that was not theirs, and be afflicted four hundred years, and *after that he would bring them in to possess the land; but he did not promise that he would then give them everlasting possession.* The possession at this time given, unlike the covenant, was made conditional. But that God did then offer to fulfil the Abrahamic covenant to the Israelites, and give them everlasting possession

of the land, *on condition of their obedience to the law*, appears to be taught in the following texts, Deut. vii. 12: "Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that *the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:* And he will love thee and bless thee and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee." Deut. iv. 1: "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you." As the promise here is to fulfil "the covenant and the mercy which God sware unto their fathers," and the duration of the offered possession is unlimited, we infer, that had the Israelites rendered that obedience to the law required in the Mosaic covenant, their possession of the land would have been everlasting.

The covenant made with the Israelites at this time, being an offer to fulfil unto them "the covenant and the mercy which God sware unto their fathers;" the promises made under this covenant will assist us in forming a correct

idea of the true nature of that inheritance promised in the Abrahamic covenant. Ex. xix. 5, 6 : "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people ; for all the earth is mine ; and *ye shall be unto me a kingdom of priests and a holy nation.*" xxiii. 25–26 : "And ye shall serve the Lord your God, and he shall bless thy bread and thy water ; and I will take away sickness from the midst of thee. There shall nothing cast their young nor be barren in thy land, the number of thy days I will fulfil." Deut. viii. 1. 7–9 : "All the commandments which I command thee this day ye shall observe to do, that ye may live and multiply, and go in and possess the land which the Lord sware unto your fathers. . . . For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of the valleys and hills ; a land of wheat and barley, and vines, and fig trees, and pomegranates, a land of oil olive, and honey ; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it ; a land whose stones are iron, and out of whose hills thou mayest dig brass." xi. 8–21 : "Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the

land, whither ye go to possess it; and *that ye may prolong your days in the land which the Lord sware unto your fathers, to give unto them, and to their seed*, a land that floweth with milk and honey. For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: But the land, whither thou goest in to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it from the beginning of the year to the end of the year. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven that there be no rain, and

that the land yield not her fruit; and *lest ye perish quickly from off the good land* which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write it upon the door posts of thy house and upon thy gates; *That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon earth.*"

There is an importance here attached to the land, which is inconsistent with the idea that its possession was not an essential part of the Abrahamic covenant; and yet the present belief of the Christian church makes the covenant for the literal possession quite an unimportant affair. The land to be given to the natural seed for a few generations only, and even this possession deriving its chief importance from its being the symbol of a heavenly country, altogether disconnected with the earth, in which the spiritual seed are to receive their eternal inheritance.

There appears also to be connected with the Mosaic covenant *a promise of that eternal life which is necessary to the everlasting possession.* In addition to those texts we have already quoted, see Deut. xvi. 20: "That which is altogether just shalt thou follow, *that thou mayest live and inherit the land* which the Lord thy God giveth thee." Deut. xxxii. 46, 47: "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. *For it is not a vain thing for you, because it is your life;* and through this thing *ye shall prolong your days,* in the land whither ye go over Jordan to possess it." Chap. xxx. 15–20: "*See I have set before you this day life and good, and death and evil;* in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes, and his judgments, that thou mayest *live* and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thy heart turn away, so that thou wilt not hear, but shalt be drawn away and worship other gods and serve them: I denounce unto you this day, that ye shall surely perish, and that *ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.* I call heaven and earth

to record this day against you, that I have set before you *life and death*, blessing and cursing : therefore *choose life, that both thou and thy seed may live :* That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him, (*for he is thy life and the length of thy days,*) that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." This last quotation was Moses's dying admonition to his people, and we think it teaches, that if they had rendered that hearty obedience it enjoins, Divine power would have been exerted to prolong their lives in the land of Canaan. Under the Mosaic dispensation God frequently conferred his Spirit to qualify individuals for special purposes ; and we see no difficulty in supposing the same power might have been exerted for the preservation of their lives ; for the sick were healed by this power during the early ages of the gospel dispensation, and the dead will be raised by it at the last day.

Our Saviour teaches that the Mosaic law was a covenant of eternal life to those who obeyed its precepts. See Luke x. 25–28 : "And behold a certain lawyer stood up and tempted him, saying, Master, *what shall I do to inherit eternal life ?* He

said unto him, what is written in the law? how readest thou? And he answering, said, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him thou hast answered right: this do and *thou shalt live.*" The same thing seems to be implied in Romans vii. 10: "And the commandment which was ordained unto *life* I found to be unto *death.*" And again in chap. x. 5: "For Moses describeth the righteousness which is of the law, that the man which doeth these things shall live by them." See also Galatians iii. 11, 12: "But that no man is justified by the law in the sight of God is evident, for the just shall *live* by faith. And the law is not of faith, but the man that doeth them shall *live* in them." Here that life which was offered in the law the just are said to obtain by faith, because no man is justified by the deeds of the law. And as eternal life is the reward of faith, we infer that eternal life would also have been the reward of obedience to the law.

If these texts teach that eternal life was the reward offered to those who obeyed the law, *how and when was this life to be enjoyed*, will be an important inquiry. Was it like that life which they who died in faith, in hope of a better resurrection,

expect to receive? or was it like that which is now offered in Christ, to be enjoyed by the spirit for a time disconnected with the body, the body meanwhile remaining under the power of death until the resurrection: or was it like that life which was forfeited by Adam, to be enjoyed without the dissolution of the body? The idea that this life was to be enjoyed in the land of Canaan, and without the dissolution of the body, will appear to many incredible; but if we turn to the promise as found in the law, for our instruction on this point, we find there no promise of any life disconnected with the land of Canaan, and as a body was necessary to the enjoyment of this land, we infer that no life was offered disconnected with the body. Besides, death being the penalty of the law, perfect obedience to its precepts would have exempted those under the law from this penalty, and thus secured them a life without the dissolution of the body. *Eternal life in this land* appears to be promised in Deut. iv. 40, "Thou shalt therefore keep his statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon *the earth*, which the Lord thy God giveth thee *for ever*." Perhaps it may be said that "for ever" here refers to

the perpetual possession of the land by the nation. But "the earth" being in this place only used incidentally, as necessary to the life they are exhorted to secure, "for ever" cannot be referred to it without making the land an unconditional perpetual gift. This would contravene the covenant under which it was to be obtained, whereas, if *for ever* is made to refer to days, no such difficulty occurs. It becomes a part of the reward of that obedience which has just been enjoined, and serves to determine the nature of the life promised under the law. A corresponding text is found in Deut. xi. 21, "That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, *as the days of heaven upon the earth.*" By the days of heaven upon the earth is probably meant the everlasting ages of the Redeemer's reign, in which the grave will be abolished, and heaven and earth united. As used here, it seems to imply eternal life. The promise of eternal life appears also to be implied in Deut. xxx. 15–20, which we have already quoted. There *God is called their life and the length of their days*, and they are exhorted to cleave unto him, that they may dwell in the land which the Lord sware unto their fathers.

From these texts we infer, that as the Mosaic

covenant was an offer to fulfil unto the Israelites "the covenant and the mercy which God sware unto their fathers," and as this covenant to the fathers was the promise of an everlasting possession of the land of Canaan, requiring everlasting life for its fulfilment; and as the law offered no life disconnected with the land, that eternal life which was offered in the law, was eternal life in the land of Canaan; and as death was the penalty of the law, this life would have been enjoyed without the dissolution of the body. We also infer, that if they had obeyed the law, they would then have entered upon the possession of the eternal inheritance promised in the Abrahamic covenant; for being offered freedom from the penalty of Adam's transgression by the covenant of the law, they would have remained in the land and continued to enjoy the blessings of this covenant without being subjected to death.

The Abrahamic covenant did not of necessity promise freedom from death, but only everlasting possession of the land; and as the time when this possession would be given is not specified, it might be enjoyed either without the dissolution of the body, or after its restoration from the power of death. In this particular it differed from the Mosaic covenant, which did promise freedom from death on condition

of obedience, but provided for no restoration to life in case of failure.

The fact that everlasting possession was offered under the law, does not imply that the inheritance would after this time receive no additional glory, or that the city for which it is said Abraham looked would then descend to the earth, or that its descent might not take place at some future time, for the promise to lengthen their days as the days of heaven upon the earth, implies the anticipation of a time when heaven and earth would be united, as it is represented to be in the new creation ; neither does it imply that those who obtained life under the law, should not at some future period have their bodies transformed by the spirit of God. This transformation did actually take place in one of their number ; and if God had the celestial body in view when he created Adam, and still promises it as the reward of obedience, to be attained by a union to the second Adam, we see no reason why it might not in due time have been given to his people under the law. In the third chapter of 2 Cor., speaking of the lustre with which Moses' face shone when he descended from mount Sinai, the Apostle says, "Moses put a vail over his face, that the children of Israel could not steadfastly look *to the end* of that which is to be

abolished," as if this lustre so like that glory in which Moses and Elias appeared on the mount of transfiguration, was a specimen of glory which obedience to the law was designed to introduce. This transformation of the body, would not, like the separation of the body from the spirit, disqualify them for a possession of the land or for intercourse with its inhabitants ; but as with those whom Christ will change at his coming, it would be a token of God's favor by which they were consecrated as kings and priests, and fitted for influence and authority over those who were still in their probation for this higher life.

God also promised to dwell among the Israelites and be their God. In Ex. xxv. 8, he says, "Let them make me a sanctuary ; that I may dwell among them ;" and in verses 21 and 22, "Thou shalt put the mercy seat above the Ark : and in the ark thou shalt put the testimony that I shall give thee. And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony." Also xxix. 45, "And I will dwell among the children of Israel, and will be their God." In Numb. vii. 89, it is said, "when Moses was gone into the tabernacle of the congregation *to speak with Him, then he*

heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims." In 2 Sam. vi. 2, David speaks of the Lord of Hosts as dwelling between the cherubim. There appears to have been a visible manifestation of the glory of God connected with the mercy seat, and though the high priest alone was permitted to enter into the holy of holies, and that but once a year, *yet the voice or word proceeding from this seems to have been heard at other times without the vail*, as when the Lord spake unto Samuel.

Suppose the Israelites had obeyed the law and attained the life and prosperity here offered; how much, we ask, would their condition have fallen below that of our first parents in Paradise? Sickness and death would have been removed, and all their wants supplied without laborious toil, while the loss of the tree of life would have been compensated by the Lord's dwelling among them, and becoming their life and the length of their days, which we think a full equivalent for the benefits of this tree. Even the law of the ten commandments under which they were placed, is so every way suited to the condition of men in the natural body, that had Adam's probation been perfect, it would probably have been given

to his descendants for their rule of life, as soon as they had multiplied sufficiently to afford scope for its operation.

If the Mosaic covenant was an offer to fulfil to the Israelites the mercy which God sware unto their fathers, and the blessings promised in this covenant were all to be realized in the land of Canaan without the dissolution of the body; we think it proves conclusively that the everlasting possession of that land promised to Abraham was a literal *bonâ fide* possession. The Mosaic covenant failed of accomplishing the end for which it was designed; but as it did not supersede the Abrahamic, its failure did not affect the validity of the former, or the certainty of its ultimate fulfilment. It only made other means necessary for its accomplishment. This, God, who knows the end from the beginning, had foreseen, and had in his wisdom determined to make a better covenant with his people in future times, in which should be included all that was necessary to the most enlarged and perfect fulfilment of his promises. This better covenant was shadowed forth in the bloody rites of that system of mercy connected with the Mosaic. Under the law *remission of sin* could be obtained by the substitution of a bleeding victim, and those who made a covenant with God by sacrifice and penitence,

were marked as heirs of the inheritance through the better way that was shadowed forth. Such lived and died in hope of a recovery from the penalty of the law, and a reinstatement in the privileges of the Abrahamic covenant by a Redeemer. This restoration of the pious appears to be taught in Psalm l. 4–5: "He shall call to the heavens from above, and to the earth that he may judge his people. Gather my saints together unto me; *those that have made a covenant with me by sacrifice.*" Psalm xxxvii. 34: "Wait upon the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it." In the thirty-seventh chapter of Ezekiel, it is specifically promised to those who had been carried into captivity, and supposed that they had by this lost their title to a future inheritance in the land. See verses 11–14, "Son of man, these bones are the whole house of Israel: Behold, they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves,

O my people, and brought you up out of your graves, and *shall put my spirit in you, and ye shall live*, and I shall place you in your own land." This promise of inheritance to those whom God will raise up out of their graves, is also connected with a similar promise to those whom he will gather out from among the heathen, and also to their children and their children's children for ever, showing that those who are raised from the dead, will mingle with those who will then be living upon the earth, and that this state of things will continue throughout the everlasting ages.

The kingdom of heaven in which we are taught to expect the perfecting of the Abrahamic covenant, seems to have been offered to the Israelites in a modified form, soon after leaving Egypt. See Exodus xix. 5, 6: "Now therefore if ye will obey my voice indeed and keep my covenant, then ye shall be a *peculiar treasure* unto me above all people; for all the earth is mine: and *ye shall be unto me a kingdom of priests, and a holy nation.*" This promise appears to be referred to in 1 Peter ii. 9, where the apostle says to his Christian brethren, "*ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.*" So also in Revelation i. 6, John, in writing to the churches of the blessings bestowed

by Christ says, "He hath made us kings and priests unto God and his father." And in chapter v. 10, the redeemed in heaven were heard to sing, "Thou hast made us unto our God kings and priests, and we shall reign on the earth." These texts appear to teach that the two covenants had the same end ultimately in view. This was the establishment of the kingdom of God upon the earth; and had the Israelites obeyed the law, they would have been advanced to that high dignity which is now reserved for the saints in the world to come. An offer of the kingdom is repeated in Deuteronomy vii. 6: "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." The same promise is enlarged in chapter xxviii. 1, 9, 10: "And it shall come to pass, if thou hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day: that the Lord thy God will set thee on high above all nations of the earth. The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called

by the name of the Lord; and they shall be afraid of thee." In Psalm lxxxi. 13–16, these offers are thus referred to, "O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: *but their time should have endured for ever.* He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee."

The power of the spirit which God conferred upon individuals that he raised up from time to time to deliver his people from their enemies, appears to have been a manifestation of that power by which the kingdom of heaven would have been established; and also of the willingness of God at that time to introduce this kingdom, had his people obeyed the law. It was by conferring on individuals the power of the spirit to qualify them for a certain work, that the judges were inducted into office. God thus signifying that he was with them, the people without further ceremony submitted to their authority, and brought their causes of difference to them for judgment. It was thus that Gideon and Jephthah became judges, and it is probable to facts like these,

and a belief of the Jews in that manifestation of the spirit by which the kingdom would be established that Christ appeals when he says to them, "If I by the Spirit of God cast out devils, no doubt the kingdom of God is come unto you." A restoration of the power and wisdom which the ancient judges possessed is promised in Isaiah i. 26, where speaking of Jerusalem in the latter days, the Lord says, "I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called the city of righteousness, the faithful city."

The apostle appears to refer to this offer of the kingdom in the third and fourth chapters of Hebrews, where he calls it a gospel, and says they to whom the offer was made failed of its attainment through unbelief. This kingdom he calls the rest of God, and regards it as offered in the land of Canaan. He also speaks as if a similar rest might have been enjoyed from the creation of the world, because God had so perfected his work, that he rested from his labors on the seventh day. In this he seems to allude to the perfection and privileges of our first parents while residents in Paradise, and also to the fact that the garden of Eden was made before the sabbath. The parallel here drawn between the garden of Eden and the land of Canaan,

indicates that the latter was designed to be a substitute for the former. The apostle then exhorts his Christian brethren not to fail of the rest that God is now offering them, through unbelief, as the Israelites did who fell in the wilderness. By thus drawing a parallel between the future rest of God, the land of Canaan, and the garden of Eden, he points to a restoration of the world as embraced in the Christian's hope; and by drawing a parallel between the good tidings of the kingdom that was preached to the Israelites under the law, and that which was then preached through Christ, he shows that the latter gospel contains an offer of the rest or kingdom of heaven which was made in the former. But though this reasoning proves the identity of the kingdom in all ages, it does not prove that the offers made at these different periods were in all respects exactly alike. He also says that the nation which entered the land under Joshua did not obtain this offered rest, for had they obtained it, the offer would not have been repeated in the time of David, an inference implying that the offer was then renewed.

Reference seems here to be made to the Davidic covenant, in which the Mosaic is modified by a special promise of the throne of the kingdom to

David and his sons, so long as they continued to honor God; with the assurance that his son should eventually possess it for ever. This covenant, which was a partial renewal of the Abrahamic, is recorded in 2 Samuel vii. 10–16: "Moreover, I will appoint a place for my people Israel, and I will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime. And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father and he shall be my son. If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

Here we find the Lord promising to establish for

ever David's house, and the throne that he should leave to his son after him. Thus far the covenant is unconditional, and its certain fulfilment is recognised in the seventy-second Psalm, where the dominion of his son is said to continue "as long as the sun and moon endure." But though the ultimate fulfilment of this covenant is secured by the promise of God, the continued possession of the throne is made dependent on the character of the kings. This Solomon acknowledges in his prayer at the dedication of the temple—see 2 Chron. vi. 16: "Now, therefore, O Lord God of Israel, keep with thy servant David, my father, that which thou hast promised him, saying: There shall not fail thee a man in my sight to sit upon the throne of Israel: yet so that thy children take heed to their way to walk in my law, as thou hast walked before me." This conditional covenant was broken by Solomon, and God punished his transgression by separating the ten tribes from the dominion of his successor. For a long time he chastened David's sons "with the rod of men," but still continued his offers of mercy to them, and to his people waiting to be gracious. Even in the time of Jeremiah, the Lord speaking by his prophet tells them, "It shall come to pass, if ye will diligently hearken unto me, to bring no burden through the

gates of this city on the Sabbath day, but hallow the Sabbath day, and do no work therein, then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and *this city shall remain for ever.*"

This covenant, though it would have secured to the nation of Israel the eternal inheritance of the land, had David's sons continued to honor God as he honored him, yet it did not supersede the law as the means by which eternal life must be obtained, for it contains no promise of eternal life to any except that son of David, who by his obedience to the law should obtain the everlasting possession of the throne. It was not designed to abrogate the Mosaic, but only to secure to the nation a possession of the land on more feasible terms than this offered. Had the people continued steadfast in their obedience to the law, they would have continued to enjoy the full benefits of the Mosaic covenant, even though the house of David had been for a time rejected. When after the Babylonish captivity the Jews were restored to their land, the sons of David were not restored to the forfeited throne. Inspired men, like Zerubbabel and Joshua, were given them

for leaders, and "they prospered through the prophesying of Haggai and Zechariah, the son of Iddo." The Lord also bid them not to fear, because "his spirit remained among them as when they came out of Egypt." Had they then been as careful to fulfil the spirit of the law as they were to observe some of its ceremonies, they would have realized the blessings it was designed to confer.

The failure of David's sons to fulfil the conditions required in the covenant, though it resulted in God's taking the dominion from his house, and casting off the nation for a time, does not invalidate the unconditional part of the covenant. This, like the Abrahamic, is still secured by the promise of God. An assurance of the restoration of the house of David and the people of Israel is given in Amos ix. 11–15, "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in days of old: that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the trader of grapes him that soweth seed: and the mountains shall drop with sweet wine, and all the hills shall melt. And I

will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their own land, and *they shall no more be pulled up out of their land which I have given them, saith the Lord God.*"

If the foregoing is a correct view of God's covenant with Abraham, and his offer to fulfil this to his descendants under the law, as the law offered no fulfilment of this covenant except in the land of Canaan, it is here the heirs of Abraham must still look for their eternal inheritance: and if what has been said respecting the Davidic covenant is correct, the throne of that everlasting dominion which is promised to David's son, must also be in this land. This certainly would establish the perpetuity of this land for an everlasting possession to the heirs of these covenants.

The offer made under the law to fulfil the Abrahamic covenant failed through delinquency on the part of the Israelites, and they, instead of obtaining the blessings promised to obedience, incurred the penalty of the law. This penalty was death. Not

of necessity eternal death; though without a deliverer death must always be eternal, since man has in himself no power to effect his own deliverance from this condition. But the penalty of the law, like that affixed to Adam's transgression, appears to be of such a character, that those subjected to its power might be redeemed, if a kinsman would pay the required ransom. Their resurrection would restore them to the benefits of the covenant of circumcision, if they had committed no transgression that "cut them off from their people," or disinherited them, as Abraham's descendants; for as the Mosaic covenant was a provision for the conditional fulfilment of the Abrahamic, the fact that it failed of its accomplishment did not of necessity exclude those to whom the offer was made, from the privileges secured by circumcision, provided a way could be devised to recover them from its penalty. Neither did this failure in any way affect the validity of the unconditional promise made to Abraham, that his seed should inherit the land. It only made other means necessary to effect this object, and when the fulness of time was come, to show how God would fulfil this promise, "He sent forth his Son made of a woman, made under the law, to redeem them that were under

the law, that they might receive the adoption of sons," and also to bring into his family those from among the Gentiles, who by faith in Christ should become the heirs of Abraham.

CHAPTER IX.

THE GOSPEL.

Jesus the heir of Abraham and David.—Popular view of the relation between the Abrahamic covenant and the Gospel; reasons for this belief.—The Gospel covenant designed to supersede the Mosaic.—Christ came to fulfil the Abrahamic and Davidic covenants.—Why rejected by the Jews.—Their rejection no proof that he will not yet fulfil these covenants.—The offer of the kingdom made during Christ's ministry.—Christ's power to fulfil the covenants; the gift of the Spirit his great work.—His miracles wrought by the power of the Spirit.—The power of the Spirit a manifestation of the kingdom.—His appropriation of this power blinded the Jews.—His crucifixion did not affect his title to the throne of David.—The kingdom of God taken from the Jewish nation.—The promise to Abraham respecting the Gentiles.—The Spirit the power of the kingdom in all ages.—Baptism the seal of the Christian dispensation.—The offer of the kingdom made after the crucifixion.—The earnest of the Spirit.—The offered life.—Superiority of the Gospel title to the inheritance.—The indwelling of the Spirit in the resurrection body predicted by Ezekiel.—Benefit of Christ's death to those who died under the law.

MATTHEW commences his gospel with "The book of the generation of Jesus Christ, the son of David,

the son of Abraham," as if by this introduction he designed to teach that Jesus was their promised son and heir, with whom, as the rightful head of the nation of Israel, God would fulfil the covenants he had made with these individuals.

There seems to be prevalent a sort of vague idea that Christ, instead of coming to fulfil the Abrahamic covenant, has superseded it; or if he has not altogether superseded it, he has so altered the nature of this covenant that it no longer stipulates for a possession of the land. It is supposed that a substitute for the land has been provided somewhere in the heavens, but where this substitute is, or what it is, has not yet been revealed to our faith. The only scriptural argument we recollect to have seen in support of this view is found in the following facts: The apostle Paul, in Hebrews, says, that Abraham looked for the possession of his promised inheritance, in a city whose builder and maker is God; and that Isaac and Jacob looked for theirs in a heavenly country. Christ calls upon men to lay up their treasure in heaven—promises his followers their reward in the kingdom of heaven, and they speak of their inheritance being reserved for them in heaven. In answer to this argument we reply: There appears to be no impropriety in speaking of the new Jerusa-

lem, to say, that its builder and maker is God, for it is said to descend out of heaven from God; or in calling the land of Canaan a heavenly country after this city has descended into it, for heaven and earth will here be united. Nor do we see any impropriety in calling the kingdom of Christ in the new earth, of which this city, containing the throne of God and the Lamb, will be the metropolis, the kingdom of heaven; and if an inheritance in this kingdom is to be the ultimate reward of the righteous, we see no discrepancy in exhorting men who are seeking an inheritance here, to lay up their treasure in heaven, from which this city descends; or in those who suffer the loss of all things in this present world, that they may obtain a place in this kingdom, speaking of their inheritance as being reserved for them in the heavens, ready to be revealed in the last time. But we do see a very great impropriety in the substitution of a place altogether disconnected with the earth, for the land of Canaan, which God sware unto Abraham to give to him, and to his seed, for this substitute, would not be the fulfilment of his oath; and whatever others may do, we dare not thus attribute change to the Eternal Almighty God. The apostle speaking of this covenant says, that even "amongst men an oath for confirmation is an end of

all strife, and that God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath;" and though in the argument from which this is quoted, the apostle applies the oath only to that part of the covenant which respects the multiplication of the seed, yet David in the hundred and fifth Psalm expressly applies it to the possession of the land. The apostle says also, respecting the calling of Abraham and the promises made to him, that "the *gifts* and calling of God are without repentance," and urges this as proof that God hath not cast off Israel for ever.

The gospel covenant was to supersede the Mosaic, but not the Abrahamic. This is clearly stated in Hebrews viii. 7–10: "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with them after those days, saith the Lord: I will

put my laws into their mind and write them in their hearts: and I will be to them a God and they shall be to me a people." This is the gospel covenant, and appears to be secured on the part of the people by the operation of the Holy Spirit upon their hearts, thus producing in them that obedience to the law of God, which is necessary to inherit the promises. But that this covenant is given to fulfil, and not to supersede the Abrahamic, is apparent from its resulting in God's becoming the God of those with whom it is made, and their becoming his people. This is a very important part of the Abrahamic covenant, and that which always implies on the part of God the means by which the covenant shall be fulfilled.

The Abrahamic covenant, unlike the Mosaic, was unconditional: *it was the free gift of God*, and as it depended upon no contingency, it could neither be superseded nor altered so far as it was specific. But as we have before remarked, the covenant for the land extended no farther than to the actual everlasting possession, without specifying the time when this should be given, or the means by which it should be acquired. Neither does it limit the promised blessings to the articles specified. The first plan for its fulfilment was through the law. This we have seen

failed, and is said to have failed through the weakness of the flesh. God then offered perpetual possession of the land in the Davidic covenant. This also for a long time failed to secure the inheritance, through the delinquency of David's sons, until at length God gave him a son who fulfilled the conditions required, and thus became the rightful heir of the everlasting throne. This was Jesus of Nazareth, who being "the son of David according to the flesh, was also the son of God according to the spirit of holiness," and sent with power to establish the kingdom of heaven.

That Christ came to fulfil the Abrahamic covenant, we are taught in Luke i. 69–75, where Zacharias says of him, "God hath raised up a horn of salvation for us, in the house of his servant David . . . . that we should be saved from our enemies, and from the hand of all that hate us; *to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham*, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." This prophecy of Zacharias certainly regards the peaceable possession of the land of Canaan, as part of that mercy sworn unto Abraham

which Christ came to fulfil, and this appears to be connected in his mind with the work of Christ as the son of David, for he calls him "a horn of salvation, raised up in the house of David." Indeed his view of the work of Christ corresponds more closely with the Davidic, than with the Abrahamic covenant, and the same may be said of the angel's message to Mary when, announcing his birth, he said respecting him, "He shall be great, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." The angel here evidently refers to that everlasting dominion promised in the Davidic covenant, and more fully explained in the seventy-second psalm. As this covenant was a partial renewal of the Abrahamic, there is no discrepancy in the supposition that Christ came to fulfil them both, but the prominence here given to his work as the son of David, indicates that it was in this character he would secure the possession of the land to his own nation. The salvation of the gentiles is not specified in this covenant, though it is in the Abrahamic, and it is through Christ as the promised seed of Abraham, rather than as the son of David, that the good tidings of the kingdom is preached to all nations. This is taught in Gal. iii.

29, where the Apostle says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

We think these texts are sufficient to show that both the Abrahamic and Davidic covenants were to be fulfilled in the person and work of Jesus Christ. Had the Jews at that time received him as their Messiah, the everlasting possession of the land would then have been given to the nation, and the throne of David for ever established upon the earth. The Jews looking only at the outward glory of this kingdom, mistook the principles of righteousness on which it was to be established; and when Christ required of them repentance for the remission of their sins, and regeneration by the holy spirit, before they could be the acknowledged heirs of this kingdom, they rejected his offers; probably considering their lineal descent from Abraham, in connexion with their obedience to the ceremonial law, a sufficient title to its blessings. They had lost sight of that spirituality which David perceived in the law, when he declared it to be "exceeding broad, extending even to the thoughts." Supposing a punctilious performance of its ceremonies fulfilled its requirements, they tithed their mint and their rue, while the weightier matters of the law, judgment, mercy,

and faith were omitted. Had they made the spirit of the law instead of its ceremonies their study, they would have found it in harmony with the terms which Christ proposed; for when one said, "To love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, is more than all whole burnt offerings and sacrifices;" Christ said to him, "Thou art not far from the kingdom of God."

The fact that Christ did not at that time assume the outward title to the throne of David, and attempt to establish a visible kingdom in Jerusalem, does not prove that he would not have done this had the nation received him as their king, neither does their rejection of him nullify the Davidic covenant, or prove that such a kingdom will not at some future day be established upon the earth. The last question asked by the disciples before his ascension was, "Lord, wilt thou at this time restore the kingdom unto Israel?" a question that implied on their part not only a belief in its restoration, but also that this restoration would be effected by the Lord Jesus. His answer, "It is not for you to know the times and the seasons which the Father hath put in his own power," contains nothing that would lead them to suppose their belief incorrect. It was simply a

refusal to make known to them the time when this restoration would be effected ; and as a long desolation of their beloved city, and the infliction of a terrible punishment upon their nation were to intervene, this was probably among those things of which he had said to them before, " Ye cannot bear them now."

John the Baptist, the messenger sent to prepare the way of the Lord, commenced his ministry with the proclamation : " Repent, for the kingdom of heaven is at hand ;" and Christ soon followed, repeating the same message. This appears to be an offer of the kingdom to those who should repent ; and the declaration, " it is at hand," implies a speedy realization of its privileges. During his ministry, Christ said to the Pharisees, "The kingdom of God is within (or among) you." This implies that there was then a visible manifestation of the kingdom, for he cannot here refer to the internal character of the Pharisees who were opposing him, as they possessed neither the faith nor the love which distinguishes the true children of the kingdom. In another place, referring to his miracles, he says : " If I by the Spirit of God cast out devils, then the kingdom of God is come unto you," as if his works exhibited the power of the kingdom. Not long before his death

he said to the Jews: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof;" a threatening which implies that an offer of the kingdom had been made to them on terms that they had rejected. We think our Lord referred to this view of the kingdom when he said to Pilate, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight; but now is my kingdom (or power) not from hence."

The daily miracles that Christ wrought showed that sufficient power was vested in him to fulfil not only the Davidic, but also the Abrahamic covenant. The baptism of repentance for the remission of sins offered them deliverance from the penalty of the law for past transgressions, and thus far prepared them for the everlasting possession. The power which he possessed was sufficient to preserve their lives, and free them from all the evils to which they might be subjected. In the exercise of this power he could control the physical creation, supply all their wants, heal all diseases, cast out devils, and raise the dead. This power appears to have been that same power of the Spirit by which God had led his people out of Egypt, supported them in the wilderness, settled them in Canaan with the offer to fulfil the covenant

at that time, and effected other deliverances, recorded in the Old Testament. Under the Mosaic dispensation, God, as the head of the kingdom, had used man to exercise this power for him, but the power itself had never before been vested in humanity. But now the time was come to raise human nature from its degradation and bondage to corruption, by incorporating it with the divine, in one who should henceforth become a spiritual Head to all those who received them; for, as "the first man Adam was made a living soul, so the second Adam is made a quickening Spirit;" and, "As the Father had life in himself, so he gave to the Son to have life in himself." "He also gave him power over flesh, that he might give eternal life to as many as were given him." John the Baptist speaks of the gift of the Spirit as the great work of Christ, when he says, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: *he shall baptize with the Holy Ghost and with fire.*" This gift of God is called eternal life in Romans vi. 23; and in Romans viii. 11, it is said to have raised up Christ from the dead; and also that if it dwells in us, God by it will "quicken our mortal bodies." As Christ possessed this Spirit without measure, we think this shows that by means of this Spirit he could then

have conferred eternal life upon his followers without the dissolution of their bodies; for the power that can raise the dead can certainly prolong the existence of the living. Here we see the way prepared for the fulfilment of the promised everlasting possession; for he that could deliver his people from death could certainly deliver them from the Roman yoke. But as God did not design to bestow this kingdom upon wicked men, the offer was made in such a way, and on such terms as they would not accept; and Christ, though possessing all the power necessary to establish the kingdom, became "a stone of stumbling and a rock of offence" to the Jewish nation. The cause of this will be found in the purity of life he enjoined on his followers, the humility of his worldly circumstances, and the fact that he did not at that time assume the throne of David, and exert his power to free them from the Roman yoke. These formed the test by which he separated the hypocritical and vile from those who worshipped God in spirit and in truth. His design was "thoroughly to purge his floor, before he gathered his wheat into his garner."

Perhaps some will object to the idea, that Christ wrought his miracles by the power of the spirit, but we think its truth is made evident by the following

texts, Acts x. 38: "*God anointed Jesus of Nazareth with the Holy Ghost and with power:* who went about doing good, and healing all that were oppressed of the devil; for God was with him." Luke iv. 14–18: "And Jesus returned in the *power of the spirit* into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, *The spirit of the Lord is upon me*, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." After closing the book, he tells them that this scripture was that day fulfilled. In John iii. 34, it is said, "He whom God hath sent, speaketh the words of God: for *God giveth not the spirit by measure unto him.*" Here even his testimony is attributed to the spirit. In Mark iii. 29–30, Christ, in answer to the scribes, who accused him of casting

out devils through Beelzebub, says, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath a unclean spirit." Here he calls attributing his miracles to Beelzebub, blasphemy against the Holy Ghost, thus teaching that they were wrought by the spirit. In Matt. xii. 28, he says, in similar circumstances, "If I cast out devils by the spirit of God, then the kingdom of God is come unto you." Here we have his own direct assertion, that he cast out devils by the spirit of God, and, connected with it, another implying that these miracles were a manifestation of the kingdom, and also that the Holy Spirit constituted the power of the kingdom. This harmonizes with the commission he gave his disciples in Luke ix. 1, 2, 6, where it is said, "He called the twelve together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And they departed and went through the towns preaching the gospel and healing everywhere." Here preaching the kingdom of God is called the gospel, and healing the sick appears to be a manifestation of the kingdom they were sent to preach. If the Holy Spirit is indeed the power of the kingdom, this will explain

what Christ said to the Pharisees when he told them the kingdom of God was among them, for his miracles were a constant manifestation of this power.

As the Jews well understood that the former triumphs of their nation had been effected by the power of the spirit, the manifestation of this power that they saw in Jesus should have convinced them that he was the Messiah; and had he used this power to destroy the Roman authority, and prove his title to the throne of David, they would no doubt have received him. But the course he pursued blinded their hard impenitent hearts. Instead of exerting this power for his nation's aggrandizement, he only used it to relieve the necessities of his followers, and the sufferings of those who sought his aid, while the designs of the multitude who would have proclaimed him king, were eluded by his sudden disappearance from among them. But though he thus evaded a public acknowledgment of his title to the throne, in some things he claimed still higher honor than they supposed even the son of David would possess. As the son of man he claimed power to forgive sins, and this they said belonged to God alone. When he said to the sick of the palsy, "Son, thy sins be forgiven thee," they called it blasphemy, although the

man's restoration proved he possessed this power. But though they here saw in Jesus a power superior even to that which they expected their Messiah would possess, yet they saw nothing in his miracles which tended to aggrandize the Jewish nation, or free them from the Roman yoke; and as these were essential to the establishment of the kingdom, and in their minds took the precedence of every other consideration, they rejected him. Personal and national aggrandizement under the dominion of the son of David, appears to have been the desire of their hearts. The idea of the son of God, who should save his people from their sins, break the power of the devil, and free the whole world from the bondage of corruption, seems to have formed no part of their faith. Led by their pride and passion, they neglected their Messiah, with full credentials of divine authority in his hands. The rejection of their offered king discovered the wickedness of their hearts, and caused God to reject them as a nation. This prevented the fulfilment of the Davidic covenant at that time, and also that part of the Abrahamic which related to the possession of the land.

Though our Lord's crucifixion prevented him from taking possession of the throne of David at that time, it did not in the least affect his title, or prove

that he never intended to assert his right. It was not his design to destroy the law or the prophets, but to fulfil, and if he fulfils the prophecies respecting the son of David, he must yet establish his throne in Jerusalem, and exercise a dominion over the nations from sea to sea, and from the river to the ends of the earth. To suppose the throne he now occupies is the throne of David is incredible. David's throne was in Jerusalem. This was the throne he left to his son after him, and here, according to the covenant, that everlasting dominion promised to his son must be established. David is never said to have had any authority in the heavens. On the contrary, Peter, in the second chapter of Acts, says, he has not yet ascended into the heavens, while at the same time he speaks of Christ as being exalted to this dignity. He says also, that God had sworn to David that he would raise up Christ to sit on his throne, and that David foretold his resurrection to fill this place when he said, "Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption." That Christ shall yet take possession of this throne, was declared by the angel when he said to his mother, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there

shall be no end." This is certainly a promise that in him God would fulfil the Davidic covenant, and implies a dominion upon the earth throughout the everlasting ages.

Do we not, in this everlasting title to the throne of David that is here given to Christ, find a promise of the earth's perpetuity for the habitation of men, and a continual increase of the race supposed? If this increase of the race is not expressly taught here, it is in Isa. ix. 6, 7. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father (or Father of Eternity), the Prince of Peace. *Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom*, to order it and to establish it with judgment, and with justice, *from henceforth, even for ever*." No Christian doubts that the former part of this prophecy will be fulfilled in Christ, and why should they doubt the fulfilment of the latter part, which promises the increase and perpetuity of his government upon the throne of David? To us this prophecy appears to contain a direct assertion of the world's recovery.

The Jews sealed their rejection of their Messiah

by causing him to be crucified, as one who was endeavoring to usurp authority. This act of impiety appears to have hardened the nation beyond all hope of repentance, and "the kingdom of God was taken from them to be given to a nation bringing forth the fruits thereof." By this, no particular nation appears to be intended, but rather that such individuals as receive Christ, and become united to him by the Holy Spirit, should thus, through faith and obedience, become "a peculiar people, and holy nation," to whom the kingdom of God should be given. A new order of things was thus introduced by the death of Christ, and the way opened for the fulfilment of that article of the covenant by which Abraham was made "the father of all nations."

The promise to Abraham, that "in him all nations should be blessed," is, in Gal. iii. 8, called the gospel. If the gospel here spoken of means the same as the gospel of the kingdom which Christ said should be preached to all nations, the meaning of the text is plain. It is a promise to Abraham that through him the blessings of the kingdom of heaven shall be extended to all mankind. The promise, "In thy seed all nations shall be blessed," the apostle urges to show that this part of the covenant should be fulfilled by Christ. In the thirteenth verse,

speaking of the benefits we receive through his death, he says, "Christ was made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Here the promise of the Spirit is said to be the blessing of Abraham, that should come on the Gentiles. This appears to confirm the idea before expressed, that the Spirit is the power of the kingdom in all ages. It also shows the unity of the covenant under all dispensations, for it is by being made partakers of the Spirit through faith in Christ, that the Gentiles become the heirs of Abraham. This unity is also taught in Rom. iv. 12, where Abraham is called "the father of all them that believe, though they be not circumcised." In the thirteenth verse, he is said to be "the heir of the world." In the sixteenth and seventeenth, he is called "the father of us all, before God, who quickeneth the dead, and calleth things that be not as though they were." The marginal reading of "before" is "like unto," which would make Abraham as well as God, the father of Christians. We think these texts sufficient to show that the death and resurrection of Christ did not alter the Abrahamic covenant, but rather provided a way by which his people might become partakers of that everlast-

ing life, necessary to the everlasting possession, and opened a door for the admission of all nations into the kingdom, that the covenant in its broadest sense might be fulfilled.

When the kingdom of heaven was taken from the Jews to be given to a nation bringing forth the fruits thereof, baptism into Christ, instead of circumcision, became the family seal, because it is through him they become the true spiritual children. The offer of the kingdom was no longer made to any nation as such, but to individuals out of all nations who should believe in Christ. These through him were to be grafted into the stock of Abraham, to form that "royal priesthood and holy nation, that should show forth the praises of him who had called them." "The middle wall of partition" was thus broken down, and except that the disciples were commanded to commence the publication of this gospel at Jerusalem, the offer was made without distinction to Jews and Gentiles.

The offer of the kingdom that was now made, was not designed to put those who embraced it into immediate possession of the whole inheritance, but only to distinguish them as heirs, and give them an earnest of the promised possession. This earnest was the gift of the Spirit, by which they were de-

clared to be the children of God. For proof of this, see Eph. i. 13, 14. "In whom also after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession;" also, Rom. viii. 16: "The Spirit itself beareth witness with our Spirit, that we are the children of God." This Spirit becomes in Christians "a fountain springing up unto everlasting life," thus preparing them for the enjoyment of the everlasting possession. See John iv. 14: "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life;" compared with chap. vii. 39, where, after using the same metaphor, it is said, "This spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." The manifestation of this Spirit, or the miraculous powers bestowed upon the early Christians, appears to be referred to in Heb. vi. 5, where those who possess it are said to "have tasted the powers of the world to come;" or the power of that spiritual body that will be given to the believer at the resurrection, and it was in this sense an earnest of their future inheritance. In this

spiritual body the disciples will receive power to do whatever is necessary to perfect the kingdom of heaven, even though it were to remove mountains.

To the children who are thus adopted, the inheritance becomes secured; but the eternal life of which they are thus made partakers is not yet communicated to the body, because the time for the body's adoption has not yet arrived. When the time comes to enter upon the everlasting possession of the land, the body will be raised spiritual, glorious, and immortal, to share in the triumphs of its Redeemer. But though the body of the true Christian is not yet adopted, the renewed spirit is not in consequence of its connexion with the body subjected to the power of death; "when absent from the body it is present with the Lord." Through Christ, as "our great High Priest, who has by his broken body opened a new and living way into the heavenly tabernacle," it "enters into the holy place not made with hands," and remains with him a living conscious spirit, though disconnected with the body, until "his appearing and kingdom."

This salvation of the spirit, independent of the body, is not specified in the Abrahamic covenant, nor provided for by the law, because it is not necessary to the promised possession; neither was it

offered to the Jews during the life of Christ, for had they received him as their Messiah there would have been no necessity for this salvation, because the kingdom of heaven would then have been established, and they would have entered on the everlasting possession without death. It is given in consequence of the delay in the promised inheritance which made some provision necessary for those to whom Christ had given eternal life, and he went to prepare a place for them. It is of this salvation he speaks when he prays the Father that "they whom he has given him may be with him, that they may see his glory." This privilege, connected as it is with the promise of a glorious body at the resurrection, constitutes that superiority which the gospel title to the inheritance gives the spiritual children, or the heirs by faith, over those who are the only natural descendants. The same spirit which thus renews and saves the soul, it is said, shall quicken the mortal body at the resurrection—see Rom. viii. 11 : "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

The indwelling of the spirit in the resurrection body was predicted under the old dispensation, see

Ezek. xxxvii. 12–14 : "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and *shall put my spirit* within you, and ye shall live, and I shall place you in your own land." This passage teaches more than simply the indwelling of the spirit in the resurrection body. It specifically connects the resurrection with the possession of the land, and the connexion shows this to be the everlasting possession. In what follows, the nation which had been divided into two kingdoms, is represented as reunited and restored to their land, and dwelling therein, they and their children and their children's children for ever. The Lord also is represented as dwelling among them, and the heathen as witnessing it.

Christ by his death obtained redemption for transgressions that were under the law, that they who had been subjected to its penalty might be recovered from death as candidates for an inheritance in the everlasting kingdom. The resurrection is a most important part of the Abrahamic covenant, for it is by this all the heirs who die before its fulfilment must be fitted for the everlasting possession. The

fulfilment of this is committed to Christ alone, and appears to be the reward of his death. He is the resurrection and the life. Even Abraham and David, whose heir he is, are for this made dependent on him. The resurrection, however, does not secure the inheritance to all who will be raised, but only to those who will then be accepted. When "the dead that are in their graves shall hear the voice of the son of God and live," they only who have done good, are said to come forth to "the resurrection of life, and they that have done evil unto the resurrection of damnation," or rather of judgment, which seems to be the true meaning of the word. Of these such as have not their names written in the book of life, after being judged according to their works, will be cast into the second death.

We find many sins specified under the law to which the penalty of being "cut off from their people" was annexed. This appears to cut off the transgressor from the benefit of the covenant of circumcision when the time for its fulfilment arrives. For as some of these transgressions were of that private character, that the public authorities could not take cognisance of them without confession on the part of the guilty, who it can hardly be supposed would voluntarily incur so heavy a penalty, and as

these transgressions do not appear to have been followed by speedy death, we think being "cut off from their people," must mean, that they will not be acknowledged as Abraham's heirs at the resurrection. Such, when judged according to their works, will not find their names written in the book of Life. In other words, their circumcision will become uncircumcision.

When the gospel covenant was introduced, baptism became the family seal of those who by faith in Christ became the heirs of Abraham. But baptism, and even faith itself, if connected with a spirit of disobedience, will not secure the blessings of the covenant to those who are thus distinguished. All who are baptized are in one sense brought into the kingdom, but it is like the fish gathered in "the net that was cast into the sea, which when it was full they drew it to land, and gathered the good into vessels, and cast the bad away." So shall it be at the end of the age, the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Then when the wicked have been gathered out of the world, "shall the righteous shine forth as the sun in the kingdom of their Father."

CHAPTER X.

THE ESTABLISHMENT OF THE KINGDOM.

The dominion promised to the son of David.—Popular view of this dominion.—The visible kingdom of Christ on earth, to be established by the judgment.—Proved by Ps. xcvi. 10, 13; Dan. vii. 9–14; Rev. xiv. 6–7; x. 6–7, meaning of the mystery; xi. 15–19.—The Jewish nation not cast off for ever.—The new covenant.—Not yet gone into effect.—It promises to restore both dead and living to the land of Canaan.—Objection to a literal interpretation of Ezekiel's prophecy, answered.

THE preceding view of the Abrahamic covenant presents it as a good olive stem, into which the Mosaic, Davidic, and Gospel covenants are grafted, and whose ultimate fruit will be the kingdom of God in a regenerated world. Of this kingdom Jesus Christ "the son of David, the son of Abraham," is the heir. The dominion promised the son of David is thus described in the seventy-second psalm. "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with

judgment. The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass ; as showers that water the earth. In his days shall the righteous flourish ; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before him ; and his enemies shall lick the dust. The kings of Tarshish and the isles shall bring presents ; the kings of Sheba and Seba shall offer gifts. Yea all kings shall fall down before him ; all nations shall serve him. For he shall deliver the needy when he crieth ; the poor also and him that hath no helper. He shall spare the poor and the needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight. And he shall live, and to him shall be given the gold of Sheba ; prayer also shall be made for him continually, and daily shall he be praised. There shall be a handful of corn in the earth upon the top of the mountains : the

fruit thereof shall shake like Lebanon ; and they of the city shall flourish like grass of the earth. His name shall endure for ever ; his name shall be continued as long as the sun ; and men shall be blessed in him ; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his holy name for ever ; and let the whole earth be filled with his glory ; Amen and Amen."

That this psalm is descriptive of the future kingdom of the Messiah is evident from the character of the king, his equitable administration of justice, the privileges enjoyed by his subjects, the condition of the earth during his reign, the extent of his dominion, and the amount and duration of his power ; for in none of these particulars did the kingdom possessed by any other Son of David correspond with this description. And yet this is so evidently the promise of an earthly kingdom, that even those who deny the personal reign of Christ upon the earth, believe it to be a description of his kingdom in the world during the millennium. Such do not believe it to be an everlasting dominion over the earth, but one that will be terminated here by the judgment, and then transferred to the heavens. As it is said to continue as long as the sun and moon

endure, they take it for granted these heavenly luminaries will be destroyed when the world shall be judged. If they would examine the basis of their faith, they would probably find it resting upon popular belief rather than scriptural testimony. It is said, "the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come;" but it is nowhere said the sun and moon shall be destroyed, or even that these appearances shall continue for any long period: on the contrary they are called signs of the approach of judgment, and seem to pass away before the Son of Man appears in his glory.

The visible kingdom of Christ upon the earth, instead of being terminated by the judgment, is in many places spoken of as being established by this event,—see Psalm xcvi. 10-13: "Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice and the earth be glad: let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

Here we find the earth called on to rejoice in the Lord's coming to judgment, because this event appears to establish his kingdom, and thus secure its perpetuity. The destruction that will attend the judgment is not mentioned. It appears to be forgotten in the anticipated glory of the renovated world. The manner in which the heathen nations are spoken of, shows that such nations will still be in existence when the Lord comes to judge the earth, and appears to be an invitation to them to submit to his authority, and share the blessings of his dominion. A corresponding text will be found in 1 Chronicles xvi. 30–33, and another in Psalm xcviii. 7–9.

The establishment of the kingdom of heaven is also presented as attended by the judgment in Daniel vii. 9–14: "I beheld till the thrones were cast down and the Ancient of Days did sit, whose garment was like snow, and the hair of his head like pure wool: his throne was like a fiery flame, and his wheels like burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and

his body destroyed and given to the burning flame. As concerning the rest of the beasts they had their dominion taken away : yet their lives were prolonged for a season and a time. I saw in the night visions, and behold, one like unto the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all nations and languages should serve him : his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." In the eighteenth verse, the angel explaining this vision to Daniel tells him, " The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." And again in the twenty-seventh verse, " The kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him."

We think there can be no doubt that the judgment here executed upon the ten-horned beast, is the commencement of that final separation of the righteous and wicked that will be made at the end of this present world or age. This seems evident from the

majesty in which the judge appears, preceded by fire, and surrounded by the heavenly hosts,—from the deliberation with which the work is commenced, as indicated by the judgment sitting, and from the thorough investigation of the past, implied in the opening of the books. It is also confirmed by the body of the beast being given to the burning flame, a sentence that seems peculiar to the decisions of the last day. This judgment of the beast, appears to take place before the coronation of the Son of Man as king of all nations, for he is represented as coming to the Ancient of Days, and receiving his kingdom after this sentence has been executed.

Some may find a difficulty in reconciling the twenty-fifth chapter of Matthew, where Christ says he will judge the world, with the fact that the Ancient of Days who sits as judge, and the Son of Man who receives the kingdom, appear to be two distinct persons. No doubt two distinct departments in the government of God are here represented ; the first showing the judgment of the earth, and the second the coronation of the Prince of Peace. But does the language of necessity imply that he who is crowned as Prince of Peace cannot execute the judgment of the Ancient of Days? Judgment is said to belong to God, but if he appoints his Son to

act as his representative, Christ may judge the world in this capacity, and still receive his crown as king of the new creation, from the hands of his Father.

As this coronation is here described as not taking place until after the commencement of the judgment, the kingdom received must be subsequent to this event. The dominion is given to the Son of Man, "That all people, and nations, and languages should serve him;" and this dominion is said to be "an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," as the kingdoms that precede it have been; for there is here evidently an allusion to their destruction. The same thing is repeated in the angel's explanation of the vision to Daniel, when he tells him that after the persecuting beast has been destroyed, "the kingdom and the dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Here this everlasting kingdom which succeeds the judgment is said to be *a kingdom under the whole heaven.* Now, where can this kingdom be if not upon the earth? It is also said to be *over all people, and nations, and languages.* This shows the kingdom

to be in part composed of men in the natural body, for people and nations and languages is not descriptive of the redeemed, who will then put on immortality. These, though they may have been gathered out of all nations, will, through Christ, have then become one holy nation. They are the saints to whom the kingdom will be given, while the nations are here spoken of only as subjects.

The introduction of the kingdom is also connected with the judgment in 2 Timothy vi. 1: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom." Here the kingdom is spoken of, as being deferred until the appearing of Christ to judge the world.

In Revelation xiv. 6, 7, the preaching of the gospel to all nations is connected with the public announcement of the judgment: "And I saw another angel fly through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every kindred, and tongue, and people. Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." If the kingdom of God is not to be established in connexion with the judgment, why should its public announcement be attended by the preach-

ing of the gospel to all nations? But if the everlasting gospel is the glad tidings of the kingdom of God to be established at the judgment, then there is a propriety in its proclamation at this time, and its connexion with the fall of Babylon, which immediately follows, is apparent. The gospel is here called *everlasting*, because the kingdom of which it is the good tidings is about to be established, and men are not called upon to repent and believe as in former times, but to fear God and honor him, because his power is manifest.

In the tenth chapter of Revelation, it is said: "The angel who stood with his right foot on the sea, and his left foot upon the earth, lifted up his voice to heaven, and sware by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." The declaration that time shall be no longer, we think equivalent to saying, that eternity or the eternal ages will now commence, and as a consequence of this, when the seventh angel shall begin to sound, the

mystery of God shall be finished, or rather perfected. By the mystery of God, mystery of Christ, mystery of the gospel, mystery of godliness, the fellowship of the mystery, and the hidden mystery, we understand that union of the divine and human nature, of which Christ is the source, and by which the saints will be glorified, and clothed with the powers of the world to come. The gifts of the Spirit conferred upon the early Christians, are called a taste of these powers, and an earnest of their future inheritance. The perfecting of the mystery will then mean, that the saints are now to receive that glory, honor, and immortality, in the kingdom of Christ, which were the objects of their faith and labor in this present life. With them time with all its sorrows will be ended, and eternity, full of joy, and glory, and honor, will now commence. This view of the end of time, and the finishing of the mystery, will agree with what is said to take place at the sounding of the seventh angel.

Revelation xi. 15–19 : "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. And the four-and-twenty elders which sat before God on their seats,

fell upon their faces and worshipped God, saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." That this is an announcement of the judgment, we think is shown by the angel's declaration that time shall be no longer, and by its being called the time of God's wrath, for in Rom. ii. 5, the day of wrath is said to be "the revelation of the righteous judgment of God." It is also said God will now destroy them that destroy the earth, and in 2 Peter iii. 7, the day of perdition of ungodly men is called "the day of judgment." This is also the sounding of the seventh or last trumpet mentioned in Revelation. In 1 Cor. xv. 51–52, the apostle says, "we shall not all sleep, but we shall all be changed, in a moment, in the

twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This corresponds with the declaration, " The time has come to judge the dead, and to give reward to thy servants the prophets, and to the saints, and to them that fear thy name small and great." We think all these circumstances prove this to be the commencement of that judgment Christ will execute upon the earth, when he shall come in his glory to separate the righteous from the wicked, and render to every man according to his works. And yet it is in connexion with this judgment the kingdoms of this world become the kingdoms of our Lord and of his Christ. That the kingdoms of this world have not submitted to the Lord Jesus before this, is apparent from the fact, that the nations are now said to be *angry*, and we also infer from this that the Lord will use something more than preaching the gospel to subdue these nations. This scene closes with the opening of the temple of God in heaven, in which was seen the Ark of his testament. In ancient times this Ark had been God's dwelling-place among the Israelites, the witness that he was their God, and we think its being now shown to the Apostle indicates that this will be the time of Israel's restoration to the favor of God.

The conflicts and tribulation of this period appear to be represented in the symbols which follow the sounding of this trumpet.

Though God rejected the Jewish nation when they rejected their Messiah, he did not cast them off for ever. In Rom. xv. 28, 29, the Apostle says, "they are still beloved for the father's sake, for the gifts and calling of God are without repentance." In verses 25–27 he says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved as it is written. There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins." He also says in Heb. viii. 8–12: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel and with the house of Judah: after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and

they shall be to me a people ; and they shall not teach every man his neighbor and every man his brother, saying know the Lord ; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." The object of the Apostle in introducing this covenant being to show the difference between the priesthood of Christ and that of Aaron, he says nothing respecting the restoration of the Israelites to the land of promise, though the fact that he speaks of them as a nation collectively implies this restoration. In the prophet Jeremiah, from which he quotes, a restoration to the land is specified in connexion with the covenant, see Jer. xxxi. 27–40.

Because the Apostle quotes this text to show that the blessings promised in the new covenant are obtained through the priesthood of Christ, and not through the priesthood of Aaron, many think this covenant has already gone into effect. But though the "high priest of good things to come by the Heavenly Tabernacle," has appeared and with his own blood has entered into this "more perfect tabernacle," does it follow that the good things here promised to Israel in connexion with this priesthood have also been realized ? We think the present state of the nation proves they have not. For

though the disciples, when commanded to preach the gospel to every creature, were directed to begin at Jerusalem, and the pious Israelites were first made partakers of the gift of the Spirit, yet the present dispensation is called the times of the Gentiles; and though it is a specific part of the Abrahamic covenant, and the "high priest of good things to come," is its mediator, yet under this dispensation the Israelites as such are not reckoned the people of God, and enjoy no peculiar privileges. If made partakers of the blessings of Christ, they must receive them on the same ground as do the Gentiles. Circumcision avails them nothing. *But this does not invalidate the covenant that God has promised to make with them when he shall take away their sins.* The blessings of this covenant, though somewhat differently presented, are promised in Ezekiel xxxvi. 24–38: "For I will take you from among the heathen and gather you out of all countries, and I will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and

cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers ; and ye shall be my people and I will be your God," &c. In the next chapter and in close connexion with these promises is the vision of the valley of dry bones, which is thus explained to the prophet. "Son of man, these bones are the whole house of Israel. Behold they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them. Thus saith the Lord God : Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Here we find the Lord promising the Israelites a restoration to their own land, and after this restoration entering into a covenant that will secure their future obedience ; and as those whom the prophet addressed mourned, saying, they were cut off from a share in these promised blessings, he is directed to tell

them that God will raise them from the dead, and bring them also into the land of Israel, to realize the benefits of this new covenant. We think these promises sufficient to show, that the Israelites who are still beloved for the fathers' sake, will yet be restored to the favor of God, and return to possess the land which he sware to their fathers. This will be the everlasting possession, and from this time, "God will be their God and they shall be his people." The latter part of Ezekiel appears to describe the condition of the Israelites, their temple, and its worship, the division of the land, and the Holy city after the restoration.

Many object to this prophecy being understood literally, because it teaches the rebuilding of the temple, and the re-establishment of the Mosaic ritual. Zechariah also teaches the observance of the feast of tabernacles, after "the Lord comes with his saints;" and our Saviour himself implied a future observance of the passover, when the night before his death he said to his disciples, "With desire have I desired to eat this passover with you before I suffer, for verily I say unto you, I will not eat any more thereof until it be fulfilled in the kingdom of God." We think Ezekiel certainly teaches the rebuilding of the temple, and the re-establishment of the Mosaic ritual. But at

the same time, he does not teach that either will continue for ever. Neither does Zechariah teach that the feast of tabernacles will be observed for ever. As the time will yet come when "the children of Israel will no more say, The Lord who brought us up out of the land of Egypt, but the Lord who brought us from the north countries," &c. We think its observance may cease after the new covenant is perfected, but this may not occur immediately after their restoration. The restoration appears to take place at the commencement of the millennium, or thousand years during which the saints reign over this present world previous to the final resurrection and judgment. During this period Christ, though he may be said to dwell in Zion, occupies the throne of judgment, and the Heavenly Tabernacle of which he is the High Priest does not descend to the earth until after the judgment is ended. While the upper sanctuary remains in the heavens, Jerusalem appears to contain a temple. This is taught in Micah iv. 2: "And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." As long as the temple remains,

the Mosaic ritual may to some extent be observed. When the Apostle calls the earthly sanctuary a figure of the heavenly, he does not say this earthly sanctuary will be done away, before that which it shadows forth has been introduced. He teaches indeed that it was never designed Christ should be a priest of the earthly tabernacle, because his office and Aaron's were in their nature different from each other. The Mosaic ritual, "sanctified to the purifying of the flesh," and if observed in a spirit of obedience, would have secured to the Israelites a peaceable possession of the land, and a share in the blessings of the everlasting kingdom. The priesthood of Christ secures eternal life to his people by the indwelling of the Holy Spirit, and at death admits them into the heavenly tabernacle to remain with him until he returns to establish his kingdom. As Christ was not a high priest after the order of Aaron, Aaron's priesthood was not necessary to obtain an interest in this great salvation, which introduced men into the upper sanctuary; and this appears to be the reason why an observance of the Mosaic ritual was no part of the gospel preached to the Gentiles. Neither is Aaron's priesthood connected with the new covenant, which in the latter days secures the gift of the Spirit to the people of Israel. But it may

be necessary to a peaceable possession of the land, and the manifestation of God's presence in Jerusalem during the thousand years, that the upper sanctuary remains in the heavens. During this period, the earthly tabernacle may still continue to be a figure of things in the heavens, for the fact that "Christ the high priest of good things to come by the greater and more perfect tabernacle," has already entered into this holy place, does not imply that all the blessings connected with this priesthood will at once be realized. And though it is generally believed the Apostle teaches in Hebrews that the ceremonial law was abolished by the death of Christ, we think he only designs to teach, that this law had no efficacy in procuring the greater blessings obtained by his death and intercession.

CHAPTER XI.

THE JUDGMENT.

Indications of a future retribution seen in the world.—Popular belief respecting the judgment.—Why called the day of the Lord.—The righteous dead first raised.—The living saints glorified.—All mankind not judged in one assembly.—Remarks on the judgment described in Matthew xxv. 31–46.—Objection answered.—The saints to judge the world.—The first exercise of their authority.—Punishment of the beast and false prophet.—Rebellion of Gog and Magog.—Resurrection of the rest of the dead; their judgment.—Principles of this judgment.—The death introduced by Adam abolished.—No living man appears in this final judgment; an argument in favor of men continuing in the natural body after this event.—Who, except men in the natural body, can be benefited by the abolition of the grave?—Sin introduced by the Devil.—Man's condition while under the curse.—The bruising of the serpent's head.—Time when this occurs, an argument in favor of man's continuance in the natural body after the judgment.—Traces of the first promise found in the world.—The period of judgment the times of restitution.—Our Lord's prayer not fulfilled while men remain under the penalty of Adam's transgression.—The blessedness of the kingdom prayed for.

THE unequal distribution of good and evil, the sufferings of the righteous, and, above all, the fre-

quent triumphing of the wicked over the just, are circumstances in the world's history indicative of a future retribution, which have been seen by all nations. The heathen have generally supposed that men will enter upon their retribution immediately after death, in a state of being, divested of their bodies. The bible alone reveals a day of judgment, when the dead will be raised, and the lives of all men reviewed, by a judge who has declared, "he will then bring every secret thing to light," "and render to every man according to his works."

The popular belief respecting the judgment is, that it will occupy but a short period, and that all mankind will then be gathered into one vast assembly, where they will remain until the decisions of that day are made known, and sentence passed upon each individual. This, we think, is not a scriptural view of the judgment, and the misapprehension may, in part, have arisen from the meaning attached to the term *day*, as applied to this period.

The primitive meaning of day, is that period during which we enjoy the light of the sun, from the time that darkness disappears in the morning, until it again overspreads the earth in the evening. It is said "God called the light day." Butt he period during which we at one time enjoy the light of the

sun, is not the only application which, even in common language, is made of this word. Like many other words it has a secondary meaning, in which it is used in place of that for which any period is distinguished. Day is the time for activity, when "man goeth forth unto his labor." Hence the active part of a man's life, or the time during which he exercises influence or power, is called his day.* If a man who once enjoyed health and strength has lost them, and become incapable of labor, he will say of himself, his day is over. If a man by success in business has become great, and then fails without hope of recovery, it is said of him, he has had his day. We speak in the same way of the triumphs of a conqueror. Thus we say Napoleon's day, meaning the time of his power. The term "day" appears to be applied to the judgment in the same manner, meaning the time when judgment will triumph. The time of judgment is also called, "the day of perdition of ungodly men," because they will then be punished and destroyed from the earth. It is called "the day of the Lord," because he will then come as a conqueror, invested with all power and authority to judge his enemies, reward his friends, and establish his kingdom. It is also called "the day of God,"

* For this idea of day, we are indebted to Dr. Duffield.

because he will then exert his authority to put down rebellion, and vindicate his righteous government, by rewarding his servants, and taking vengeance on his enemies.

In the twenty-fourth chapter of Matthew our Saviour says, before his coming, "There shall be great tribulation, such as was not since the beginning of the world unto that time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

This appears to be the opening scene of the judgment. The elect whom the angels are here commissioned to gather, are probably the righteous dead, for in 1 Thessalonians iv. 15–17, the Apostle says, "We

which are alive and remain unto the coming of the Lord, shall not prevent (or precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Here we find the dead in Christ are to be raised and gathered to him, before the living are changed. This is the first resurrection. In Revelation xx. 6, it is said: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years." The second death appears to be the punishment of individual transgression. By its having no power over them, we understand, that their acceptance with God will not depend on their works. "They will have washed their robes, and made them white in the blood of the Lamb." Such will become "heirs of the righteousness which is by faith," and attain "the blessedness of the man whose iniquities are forgiven, and whose sins are covered." To them "the Lord will not impute transgression." They are adopted by God in the present

life, and the Redeemer perfects their freedom from the bondage of death when he comes to take possession of the inheritance. He then appoints them a place in the kingdom of God, and they assist him in the judgment and government of the earth during the millennium.

The living saints are the next band who are summoned before the judge. Their transformation appears to be taught in the parable of the virgins, where "those who are ready, go in with him to the marriage, and the door is shut." This, the apostle says, will take place "in a moment, in the twinkling of an eye." It is also said to come unexpectedly. Our Saviour says, "Then shall two be in the field, the one shall be taken and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left." From its coming so unexpectedly, unless it immediately follows the resurrection of the saints, it would seem as if their resurrection, like that of our Lord, was invisible to men. In the parable of the talents, which follows that of the virgins, our Lord teaches the principles on which he will judge his servants, as candidates for the high honor of sitting with him on his throne. The unprofitable servant is "cast into outer darkness: there shall be weeping and gnashing of teeth." By this

we understand, that while those who are accepted, will be at once crowned with glory and honor, those who fail of meeting his approbation, will be subjected to all the terrors of the day of the Lord, and like the rest of the world be judged according to their works.

Our Lord next describes the judgment of the nations. This description is by many regarded as representing the judgment of all mankind, and this view, in connexion with its being called a *day*, may have given rise to the popular belief respecting this event. As this belief is one of the strongest objections that many will feel to the idea that our race is to be continued in the natural body after this event, we will stop to remark upon the description our Saviour here gives.

Matthew xxv. 31–46: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Because the Son of Man is here said "to sit upon the throne of his glory, and all nations to be gathered before him," it is supposed that all mankind will be gathered into one assembly; but this is inconsistent with the de-

scription of the judgment given in Daniel. There the persecuting beast is said to be "destroyed, and his body given to the burning flame, while the other beasts have their dominion taken from them, but their lives are continued for a season and a time." In Revelation also the judgment of Babylon takes place before that of the beast and false prophet, and Gog and Magog are not destroyed until after the millennium. The throne of judgment appears to be in the clouds, and may pass from one nation to another, and thus the nations be judged upon that part of the earth where they have lived. This seems to be true in regard to Babylon, for God calls upon his people to *come out of her*, that they be not partakers of her plagues. Gog and Magog are also destroyed in the land of Israel. Our Lord represents himself as *sitting* upon the throne of his glory, and *separating the righteous from the wicked, as a shepherd divideth his sheep from the goats;* we think he intends to teach, that in the judgment of the world he will not only punish and subdue the nations, as nations, but that in doing this he will also discriminate in regard to individual character, and as individuals punish or reward men.

"And he shall set the sheep on his right hand, but the goats on the left." This means, that "one

is marked for honor and the other for dishonor." "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The saints who have been raised from the dead, and the living who have been transformed, we think, are not part of the nations who are here gathered before the Son of Man after he sits upon the throne of his glory. The language of those who are here accepted is inappropriate to them; for the company of those who have been raised are, many of them martyrs that have died for Christ, and his devoted followers, who have spent their lives toiling in his

service. What propriety in such persons being assembled with the wicked, and using the language here ascribed to them? Those from among the living who are changed, ascend to meet the Lord in the air, and are said to be for ever with the Lord. These are glorified before the nations are assembled; and there would be as little propriety in their using this language as there would be in those who have been raised. It also implies an ignorance of the very principles of the judgment, inconsistent with the faith necessary for that high dignity to which they have been advanced. Who that carefully reads the instructions that Christ here gives his disciples, does not know, and will not then know, that Christ will reward what has been done to his brethren, as if done to himself? We think these two bands of men will have been already accepted and honored by their King before this gathering of the nations commences, and, forming part of that company which surrounds the throne of his glory, will assist him in executing the judgment. They are the *brethren* of whom he speaks as having received those acts of kindness he here rewards, and they are present to testify of those from whom they have received them.

The reward here bestowed upon the righteous is not that of the glorified saints, for it is "the kingdom

prepared from the foundation of the world." If we look in the history of the creation to find what kingdom was then prepared, it is thus described. "And God said, let us make man in our image, after our likeness, and *let them have dominion, over the fish of the sea, and over the fowl of the air, and over every living thing that moveth, and over all the earth.*" This is the only kingdom mentioned at the foundation of the world, and those who are here acquitted and honored, appear to be restored to the privileges conferred upon man at his creation.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal."

This judgment of the wicked is also inappropriate to the condition of those who have died unacquainted with the gospel; for how could these show kindness to the followers of Christ as such? Indeed, all the conditions of this separation are based upon principles that can have no bearing upon the mass of the heathen world hitherto; and from this we conclude, that as no mention is here made of the resurrection, the dead form no part of the nations here judged. It is the judgment of men, living upon the earth when Christ comes to purify it. If, previous to this coming, the gospel should be preached for a witness to all nations, and he should return to judgment before the nations have embraced Christianity; while his people are suffering that persecution they will probably have to undergo, before the strongholds of Satan are broken down; and if in this condition, he should summon these partially evangelized nations to judgment, and then accept or reject them, as they have accepted or rejected his gospel and his followers, no language could more appropriately describe the division that will then take place than the language here used.

Some may object to this view, because those who are here saved are called righteous. Righteous does not of necessity mean anything more than just or

upright; yet this term may with propriety be applied to those who are saved, as justified from that condemnation into which the rest have fallen. If they still remain in the natural body, a further objection may be found in that *eternal life* into which they are said to enter. But this language is not dissimilar from that used by our Saviour respecting those who believed on him when he dwelt upon the earth. Of them he says, "If a man keep my saying, he shall never taste of death; and he that liveth and believeth in me shall never die:" such, he says, "have passed from death unto life;" and "whoso eateth his flesh and drinketh his blood hath eternal life, and he will raise him up at the last day." This is said of those whose bodies have since been subjected to death, and we think has reference to that indwelling of the spirit, which was the token of their adoption, and secured their immortality. This gift of the spirit is promised to the Israelites after their restoration, and those who are here saved may have the same blessing conferred upon them. As this judgment occurs soon after the return of Christ, we cannot determine whether the bodies of those to whom eternal life is promised will be altogether delivered from the dominion of death. The grave is not abolished until after the final resurrection and judg-

ment, but we are told in Rev. xiv. 13, that John heard a voice from heaven commanding him to write, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." As men do not receive the reward of their works until the resurrection, this seems to imply a speedy resurrection of those who die in the Lord after this time. Perhaps, like our Saviour, their bodies do not see corruption, though their connexion with Adam as their head not being entirely dissolved, they may for a short time be subjected to the power of death. But this cannot in the least affect their title to eternal life, because they have been already accepted by their Judge, who is himself "the resurrection and the life." This announcement respecting those who die in the Lord, is made after the destruction of Babylon, and before the reaping of the earth by the Son of Man, as if it might be applicable to those who will then be gathered into the kingdom.

Those who are rejected are said to go away into everlasting punishment. This punishment is condemnation to that "everlasting fire prepared for the devil and his angels," and is, without doubt, their final condemnation. In Rev. xx. 10, the Devil is said to be cast into that lake of fire "where the beast

and false prophet are." Those who are rejected after the final resurrection, are also cast into this lake, and respecting them, it is said to be the second death. From this death there is no resurrection; and if those who are placed at the left hand of the Judge are cast into this fire, they are never raised again. Like the tares, "they are cast into the fire and are burned," and their death is eternal. When death and the grave are commanded to give up their dead, none are summoned from this burning lake.

Because, it is said, "*These shall go away* into everlasting punishment, but the righteous into life eternal," some suppose this language teaches "the reascension of the Lord Jesus, with his followers, to those invisible heavens from which he came." If his return is taught elsewhere in the Bible, there is nothing here to contradict such a meaning, but it is a forced construction to say it is taught here; and if it is taught elsewhere the fact has escaped our observation.

In the parable of the tares, the world is called the field, and in explaining the separation of the tares and the wheat, our Lord says, "The Son of Man shall send forth his angels, and shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of

fire. There shall be wailing and gnashing of teeth." Here the wicked are gathered *out of the kingdom*, but nothing is said of the kingdom being removed. It is also said, the wicked shall *go away*, but this is not said of the righteous.

Those who believe the nations here judged by the Son of Man, include all mankind, whether dead or living, forget that "The saints are to judge the world," and yet this honor is expressly promised them. Christ says to his disciples, "When the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel;" and Paul asks his Corinthian brethren," "Do ye not know that the saints shall judge the world?" as if this was at that time a common article of Christian belief. This expectation may have been founded on Psalm cxlix., for it is there said, "Let the saints be joyful in glory: let them sing aloud upon their beds: let the high praises of God be in their mouth, and a two-edged sword in their hand: to execute vengeance upon the heathen, and punishments upon the people: to bind their kings with chains, and their nobles with fetters of iron: to execute upon them the judgment written: this honour have all his saints." In Rev. ii. 26, 27, the Son of God says, "He that overcometh and

keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; and as the vessels of a potter shall they be broken to shivers." At the sounding of the seventh angel the voices in heaven were heard saying, "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged (or avenged), and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and to them that fear thy name, small and great." The reward of the saints is presented in the twentieth chapter. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years."

This enthronement of the saints is not seen by John until after the binding of Satan, but we think this is not the first exercise of their authority, for the armies of heaven which follow the Word of God to the battle of the great day, appear to represent the glorified saints, for they are said to be "clothed in fine linen, white and clean," and in the eighth verse, fine linen is said to be symbolical of the righteousness of the saints. The martyrs, whose souls were seen under the altar, though required to rest a little before their blood should be avenged, were honored with white robes; and those who were said to have come out of great tribulation, were seen standing before the throne and before the Lamb, "clothed with white robes and palms in their hands." The same is said of the elders who were seen sitting before the throne; and when our Lord was transfigured before his disciples, "his raiment became white as the light." The glorified body is the reward of faithfulness, and those who are thus honored may, on this account, be said to be arrayed with their own righteousness. As the angels are nowhere in this book said to be clothed in white, and as this is so often asserted of glorified men, we think these facts, in connexion with the similarity these armies bear to our kinsman conqueror, who here

appears as their head, sufficient proof that the saints are here associated with the Lord Jesus in taking vengeance on his enemies. The battle of the great day appears to complete the destruction of the power of the ten-horned beast and false prophet. They are said to be taken alive, and cast into the fire. They are not said to be destroyed, for when the Devil is cast into this fire a thousand years after, they are spoken of as being there. This fearful doom will not fall upon them without warning. In chapter xiv. 9, the third angel which followed the first public announcement of the judgment, proclaims with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink the wine of the wrath of God: which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." This does not appear to include all who are connected with the armies that are here openly arrayed against the King of Kings, for "the remnant are said to be slain

with the sword of him that sat upon the horse, and the fowls to be filled with their flesh." It probably only refers to those in power, who have leagued together to oppose the establishment of the kingdom of heaven upon the earth. It harmonizes with the description of the judgment given by Daniel, who says: "I beheld then because of the voice of the great words which the (little) horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Satan is next bound, and this probably completes the overthrow of persecuting powers. After this, the throne of judgment assumes more the character of a regular tribunal of justice, such as is presented in the twenty-fifth chapter of Matthew, where individual life is reviewed; the enthroned saints acting as subordinate judges, and assistants, in subduing the world unto Christ, and arranging the affairs of the kingdom, preparatory to that perfecting of God's glory and man's happiness, that will be found in the world to come.

Though Christ judges the nations during this thousand years, it does not necessarily follow that it will be a time of continual trouble to the inhabitants of the earth. It is no doubt that period typified by the Sabbath, "that rest which remaineth for the people of God." It will be introduced by a judg-

ment that will destroy the wicked from the land of Palestine, and the countries adjacent, where the kingdom of God will then be established. Satan will be bound and cast into the bottomless pit, and as the judgment proceeds, the wicked will be severed from among the just, and cast into the fire.

Christ's dominion over the earth does not appear to be perfected until after the destruction of Gog and Magog, though no doubt these powers are held in subjection during the imprisonment of Satan. After Satan is loosed, he exerts an influence by which he deceives these nations "dwelling in the four quarters of the earth," and excites them to rebellion against the government of Christ. This rebellion is more fully described in Ezekiel, where Gog is called the chief prince of Meshech and Tubal, and his army appears to be gathered from the countries east and north of Western Asia, and from remote regions in Africa, while Sheba, Dedan, and the merchants of Tarshish look on with astonishment at their temerity. After they are gathered in the land of Israel a great earthquake ensues, in which the mountains are thrown down, and every wall falls to the ground. "Every man's sword is then turned against his brother, and God pleads against Gog, with pestilence and blood, and rains upon him, and upon his bands,

and upon the many people with him, an overflowing rain, and great hailstones, fire and brimstone." They are said to fall upon the mountains of Israel, and to be buried in the valley of Hamon Gog. In Revelation it is simply said, "fire came down from God out of heaven, and destroyed them."

After the destruction of Gog and Magog, the devil, who it is said deceived them, is cast into the lake of fire, and then follows the resurrection of "the rest of the dead who are judged according to their works." This is "the resurrection of damnation," or rather of judgment or division, for a portion of these have their names written in the Book of Life. Such become inhabitants of the new earth, and the rest are cast into the lake of fire. This is to them the second death, and is the penalty of their own transgressions, and not of Adam's. Christ, by the resurrection, delivers every man raised from the penalty of Adam's transgression, and thus in due time manifests that he died for all. If any of the dead are not raised at this time, it is because they have been previously judged and condemned for their own works. Those who compose this resurrection, rise as candidates for life in the recovered earth, to be judged according to the deeds done in

the body, and if their deeds do not condemn them, they will be acquitted and received into favor.

The mercy of God has provided a judge that is man as well as God, one who is fully able to appreciate all the circumstances of humanity. He is also the heir of whatever can be saved from this present world, and will no doubt extend his salvation to all who can with safety be introduced into his kingdom. "The Gentiles, who, having not the law, were a law unto themselves, having the works of the law written on their hearts," will find their "uncircumcision made circumcision;" and the infant that died in Adam, without having transgressed the law, being raised in Christ, will become heir to the life then imparted. Our Saviour says, "of such is the kingdom of heaven." Those who have been brought under the covenant, that have not attained to the first resurrection, and yet have not transgressed so far as to forfeit the privileges of the covenant altogether, or "to be cut off from their people," will be judged according to their works. "The servant who knew his Lord's will, and did it not, will be beaten with many stripes, while the servant who knew not his Lord's will, and did it not, will be beaten with few stripes," but neither appears to be altogether rejected. They may afterwards receive a subordinate

place in his kingdom, but will not be advanced to posts of dignity and honor.

Such, to us, appears to be the scriptural view of the judgment, and we see no other way to reconcile the different accounts given of this event in the Holy Scriptures. Even children discover a discrepancy in the ordinary view. They cannot see how a man's sins can be blotted out, and he still be judged according to his works; neither can they tell how none can have salvation without faith, and infants be saved; or see a reason why the righteous should be judged according to their works, and no distinction made in their reward; and why the upright and honorable man should meet the same fate as the hardened sinner.

After this judgment the grave is abolished, and the penalty of death, as introduced by Adam, terminated for ever. The second death, or lake of fire, still remains; and if any hardy transgressors shall, after this, sin beyond the limit of mercy, they will there find their everlasting punishment, for Death and Hell are said to be cast into this lake. By this we understand that the Grave and Hades are now abolished, and the lake of fire is the only punishment which remains for incorrigible offenders. To this punishment no one is subjected by the transgression of another, and from this death there is no resur-

rection. That time under the new covenant has now arrived, when "It shall no longer be said, the fathers have eaten a sour grape, and the children's teeth are set on edge, but every man shall die for his own iniquity: every man that eateth a sour grape, his teeth shall be set on edge."—See Jerem. xxxi. 29, 30.

The only description we have of this final judgment as distinct from the rest, is found in the twentieth chapter of Revelation. John there says: "I saw a great white throne, and him that sat upon it, from whose face the heavens and the earth fled away: and there was no place found for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of the things that were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to his works." In this description we find no living man arraigned before the bar of God, and yet the earth appears to be filled with inhabitants until this time. What becomes of these? They are neither said to die nor be changed. If they are at this time judged, why is so important a part of the transaction omitted; and if

they are not judged, what are we to suppose respecting them, unless they are left to remain upon the earth? This fact certainly argues in favor of a continuance of the race in the natural body after the judgment.

There is also another circumstance connected with this judgment from which the same inference may be drawn. It is the fact, that death is not destroyed until after the judgment is complete. Death has no personal identity. It is that condition into which we are brought by Adam's transgression, and if its destruction has reference only to the deliverance of the dead from their graves, why is it not destroyed by the resurrection, instead of being cast into the lake of fire after the judgment? Death certainly can have no further claim on those whom Christ has freed from the bondage of corruption, and the wicked are afterwards cast into the second death, from which they are never recovered. As these can be in no way affected by the abolition of death and the grave, this must have reference to men in a condition somewhat similar to those who have heretofore been subjected to its power, and the inference from this is, that such must still remain in existence.

The death which is abolished, is the penalty of the first transgression; for the second death, in which men

are punished for individual transgression, is said to be everlasting. The death, introduced by Adam, has been extended from one generation to another, and men have been the heirs of death, so that it may be said of the infant on entering life, that death is the only thing of which it is certain ; and yet the infant acted no part in the transgression by which it became subjected to death. If Christ has come as the second Adam, "To restore the ruins of the first," why should not the benefits of his redemption, in this respect, be the counterpart of the penalty ; and as death has been inherited by one generation after another, why should not life, in like manner, be extended from father to son ?

Death is also said to be the last enemy. Why should Christ delay the destruction of this enemy until all his people have been subjected to its power, except the few who shall be changed at his coming ? for this will be the case if the race is consummated with the judgment. To us it appears unreasonable that Christ should come to destroy death, and from the time of his ascension have "all power in heaven and earth" committed to him for the accomplishment of this work, and yet not complete the work until none remain to be benefited by its destruction.

The Devil is said to have the power of death. It

was through his device our first parents were seduced into transgression. The serpent deceived the woman, and "she put forth her hand and took of the tree of knowledge, and did eat, and gave also to her husband with her, and he did eat." The misery, degradation, and ruin, consequent upon that act of disobedience, are not yet consummated. God had said to the man, "In the day thou eatest thereof, dying thou shalt die." Henceforth they had the sentence of death within themselves, and though its execution was for a time delayed, they lived under condemnation until they returned to the dust from which they were taken. Driven from the garden which the Lord had planted for them, they knew and felt, that they were sold under bondage to corruption, and the respite which was granted they were condemned to spend in sorrow, toiling to obtain their food from the ground which the Lord had cursed. As the head of the race they involved their descendants in all the evils to which they had subjected themselves. The curse on the ground also, brought want and suffering on the lower creation. All nature sickened, and every living thing became the prey of death.

In his love to man, God made this period of respite, sorrowful as it was, the period of a new probation, for though subjected to toil and suffering, his

physical and mental powers deranged and injured, and his moral judgment weakened, yet man might still, through repentance and faith, and the substitution of a bleeding victim, secure the favor of God, and the hope of deliverance at a future period. The sentence of death was mitigated by the promise, "The seed of the woman shall bruise the serpent's head," and in the blessings of this promise they hoped to share.

That the Lord Jesus is this promised seed, and that he will fulfil the promise here made respecting him, will be questioned by none who believe the Bible. That he has commenced this work will be doubted by no Christian; neither does any believe that the work has been accomplished. Its complete fulfilment is presented in Rev. xx. 10, where it is said, "The Devil that deceived them was cast into the lake of fire and brimstone." This appears to occur just before the final resurrection and judgment.

The time in which this event occurs, furnishes an argument in favor of man's continuance upon the earth in his original condition, similar to that which is drawn from the time of death's destruction; for the promise certainly implies, that man is to be benefited by the destruction of the serpent. But if

our race in the natural body does indeed terminate with the judgment, what good can result to man from his destruction? The resurrection of the righteous places them beyond his power, and the condemnation of the wicked consigns them to the place prepared for his punishment. These certainly will derive no benefit from the fulfilment of the promise, and if they constitute the whole race of man, his gain from the devil's destruction seems inconsiderable, when compared with the injury he has inflicted upon our race. The spirit of the promise, "He shall bruise thy head, and thou shalt bruise his heel," fails of its fulfilment; for this indicates, that the triumph over Satan will more than compensate the injury sustained by man in consequence of the fall. Satan as yet has been "the prince of this world," and has claimed dominion over by far the largest part of its inhabitants; and against those who have been rescued from his power, he has maintained a most cruel and unrelenting warfare. It is indeed promised that he shall be bound for a thousand years previous to his destruction, but this thousand years of freedom from his power will hardly compensate for six thousand of his dominion, and we must look beyond this period, for the reality of those blessings which the promise implies. If this

promised conqueror so closely allied to man, shall himself become the head of our race, and after destroying the devil and his works introduce an everlasting age, in which man, restored to the favor of God, shall be recovered to immortality, and secured in the path of obedience, then his triumph over the Devil assumes that grandeur and consequence which appears to be implied in the promise.

It is doubtless to this promise we are to attribute that hope of restoration which has been so common in the world. The idea which the ancients had of a golden age that had passed, probably originated in a tradition of man's condition in Eden. The Bible presents a brief but continuous history of man for more than two thousand years after his creation, and it is the only authentic history we have of that period. In this we find nothing that looks like the golden age subsequent to the loss of Eden, while the tradition of the ancients refers this state of things back to a period before the deluge and the age of the giants. That their hope of restoration was based upon the promise, "The seed of the woman shall bruise the serpent's head," seems probable from the fact, that the ancient heroes who were reckoned worthy of divine honors, were so many of them conquerors of serpents and dragons. A glance at the

celestial globe we think will prove the truth of this remark. Perhaps the deification of such men arose from the hope they would yet return to the world and complete the work it was supposed they had begun. There appears to be a vague belief among the heathen nations of the present day, that their expected deliverer has already been upon the earth, and will at some future time return to complete his triumph.

The period of judgment is also called "the times of restitution." See Acts iii. 19–21, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the *times of restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Here we find a restitution of all things promised, when God shall send Jesus Christ, who until then remains in the heavens. This shows it to be connected with the judgment. In 2 Tim. iv. 1, the Apostle says, "The Lord Jesus will judge the quick and the dead at his appearing." Restitution means the restoring of that which has been taken away, and as this "restitution has been spoken of by

all the holy prophets *since the world began*," it must mean the restoration of blessings that were lost by the fall. This restitution being connected with the judgment, shows that our race, instead of being consummated at that time, will then be delivered from the curse to be restored to primitive perfection, and perpetuated in the natural body, according to the original design of our Creator. The judgment is essential to this restitution, for the dead must be raised and judged, and man's great enemy destroyed before the work can be perfected.

In that short but comprehensive prayer which Christ taught his disciples, he inserted this petition, "Thy kingdom come. Thy will be done on earth as it is in heaven." This indicates a purity in the future kingdom of God upon the earth, that has never yet been realized, even in his people; for it appears to teach that the inhabitants of the earth will yet exhibit an obedience to his will, like that which is now rendered by the heavenly hosts.

It is very certain this petition has never yet been granted, for until the present time the earth has been filled with wickedness, and its history does not show the nation or the church that has thus obeyed God, nor can the solitary individual be named of whom it may be said—In all things "he has done the will

of God." Even the apostles themselves, the companions of Christ, whom he was pleased to call his brethren, taught by him, enlightened by his Spirit, and honored with supernatural powers, were in some things to be blamed. The weakness of their fallen nature still clung to them, and this probably was the reason why, as flesh and blood, they could not inherit the kingdom of God. Nothing to be seen in the world at present, or of which we have any record, would lead us to suppose that men will render this obedience until they are delivered from the bondage of corruption. But are we therefore to conclude, this prayer will never be answered? Can we suppose that "Christ, in whom is the wisdom of God," did not at that time foreknow what would be the future condition of his kingdom? And can we suppose that he would teach his disciples to pray for an object that was never to be accomplished? This prayer has probably been offered by every humble follower of the Lord Jesus, from that time to the present, and this no doubt Christ anticipated when he taught his disciples thus to pray. Can we suppose that he would mock them by presenting a future good to their faith and hope that was never to be realized? Even if such a kingdom had not been foreordained, does not the character of God, as the

hearer of prayer, imply a necessity for its fulfilment, especially when this prayer was taught by "Him whom God heareth always?" Where then shall we look for its fulfilment? Surely not in this present world, which is sold under bondage to sin. Not in heaven certainly, for the prayer is, "Thy will be done on *earth as it is in heaven*." It must be in the "new earth wherein dwelleth righteousness;" that land from which "transgressors shall be rooted out," and the devil and his emissaries for ever excluded. It must be after that restitution of all things by which the world will be freed from the curse, man delivered from the penalty of Adam's transgression, and the integrity of his nature restored, as at his first creation.

Who can describe the glories of that everlasting age in which this prayer will be realized? The happiness of Paradise! The golden age that loomed up before the vision of the ancient poets, inspiring their song with raptures; the regenerated earth that lives in the fancy of the modern socialist, and even the expected millennium that now nerves the heart of the Christian philanthropist, amid toil, and suffering, and danger, in his efforts to spread the gospel among his fellow-men, are but dim shadows of its blessedness; none of these promise to deliver the world

from its bondage to death, or bring heaven and earth together. Nor do they present a world in which the Son of God, with all power in his hands, and in whom the divine and human nature is united, after having subjected all things to himself, stands as the head and surety of our race. They do not gather into their kingdom the good of all ages, and thus bring into the world the knowledge of former generations, in the experience of these men, ever living and active. With them the heavenly Jerusalem, and the throne of God and the Lamb, are not visible realities that bless the earth with their presence, and inspire the hearts of men to render true obedience, but only objects of faith and symbols of blessedness that belong to some other clime, to which they can only hope to be introduced through the gloomy portals of death, when their transient sojourn here shall be ended. Instead of that everlasting age, in which the happy race of men having been recovered to God shall continue to multiply upon the earth, thus increasing the glory of our Redeemer, they limit his kingdom here to a short period, and suppose the race to be consummated almost as soon as it is recovered to holiness.

CHAPTER XII.

THE WORLD'S JUBILEE.

Time of Christ's advent unknown.—Conspicuity of the number seven in the sacred writings.—Commences with the creation.—Designed to typify some future event, as well as commemorate the past.—The token given to Noah.—The seal of the Abrahamic covenant.—The law of the jubilee.—The year of jubilee and the Sabbatical year, typifying different things.—Analogy between the jubilee and the end of the curse.—The Sabbath a symbol of the day of the Lord.—A sign between God and his people.—Condition of the earth while Satan is bound.—Why the time of Christ's coming unknown.—Analogy in the law of redemption.—Some events that will occur after the coming of Christ.—Changes that will attend his appearing.—Elements of future happiness found in the foregoing view.

We have now closed our argument in favor of man's deliverance from the bondage of death, and the renovation of the earth for our Redeemer's everlasting kingdom. We close, not because no further proof can be drawn from the Bible, for the biblical argument is by no means exhausted, but because we think enough has been said to convince a candid

mind; and as the source from which our argument has been drawn is open to all our readers, we leave them to pursue the further investigation of this subject by themselves.

If there is an everlasting age of blessedness in reserve for our world, it will be an object of interest to ascertain, if we can, when this happy era will arrive; and with a few remarks on this point we close.

Much has been written, and much, no doubt, vainly written, respecting the time of Christ's personal advent. Time has proved most of the calculations based on prophetic days to be incorrect, and the day and hour of his appearing as yet seem known by no man. The question, "When will the kingdom be restored to Israel?" remains unanswered, and will probably thus remain, until the sign of the Son of Man coming in the clouds of heaven will be seen, as unexpectedly as a thief in the night. But though the time of our Redeemer's coming is unknown to us, yet the time when the power of death over our race shall be destroyed, and the Lord Jesus as the Son of Man, or heir of Adam, shall take possession of the earth, we think, is so clearly symbolized in the Holy Scriptures, that it may be determined with some accuracy.

No attentive reader of the Bible can fail to observe the conspicuity which is there given to the number seven. This is so great that in consequence of its frequent application to holy things, some have called it the perfect number, and others have supposed it indicated the union of heaven and earth. Though we do not endorse either of these views, we do not dispute them, but wish the reader to keep them in mind, as we proceed to notice some instances of its application.

Its use commences with the creation. "In six days God made the world and all that is therein, and rested the seventh day; wherefore, the Lord sanctified the seventh day, and made it holy." Here God, in the commencement of time, divided it into periods, by setting apart every seventh day as holy, to commemorate his work of creation. Though the object of this division has been neglected or forgotten by the heathen, yet the division of time into weeks has been preserved by most nations; and this division has now become so permanent and universal, that there can be no doubt it will continue to be observed until "the seventh angel shall sound, and time shall be no longer."

There is nothing unreasonable in the idea, that God designed to typify some future event, as well as

to commemorate the past by this division of time, It would seem, that he must have had some design in occupying six days with his work, for he could as easily have finished it in less time, or he could have occupied a longer period, had he pleased. We think the Jews have generally regarded the days of the week as typical each of a thousand years. David seems to countenance this view, when he says, "A thousand years in thy sight are but as yesterday when it is passed;" and Peter rather confirms it by the following exhortation, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." The Jews regarded the week as indicating the time of this world's continuance, and many of the early Christians adopted this view.

When, after the flood, "Noah offered a sacrifice to the Lord," it is said, "The Lord smelled a sweet savor;" or, as the marginal reading is, "a savor of rest." God, then, made a covenant with Noah, that while the earth remained it should not again be destroyed by a flood. As the token of this covenant, he set his bow in the cloud, that beautiful seven-fold arch, which still smiles upon us, when after the grateful shower of a summer evening it spans the earth with its radiance. This seems like the pledge

of God's protection to this revolted world, and in it we see a symbol of the period that the world will remain under bondage to death. For, as the promise is connected with that *savor of rest*, which arose from Noah's sacrifice, it indicates a mitigation of the curse during the period intervening between the flood, and that anticipated rest to be introduced by the seed of the woman. This mitigation of the curse is itself a savor of the future rest, or an earnest of the restitution, and the sign being sevenfold, probably signifies the same thing as the union of seven days in one week.

When God entered into covenant with Abraham, as the seal of this covenant, he gave him the sign of circumcision. This was impressed on the eighth day, or after the child was seven days old. The Jews held it lawful to perform the rite immediately after the expiration of the seventh day. It is reasonable to suppose that the seal of a covenant would be significant of the blessings covenanted. Its being a bloody rite, probably signifies that the blessings of this covenant will be secured by the death of the Redeemer ; and its being impressed on the flesh, that under this covenant the body will be redeemed and sanctified ; while the time of this impression, shadows forth the time when the covenant will be perfected.

We think we have shown that the perfect fulfilment of the Abrahamic covenant will be found in the new earth, when all who are reckoned as Abraham's heirs, whether dead or living, will enter upon the everlasting inheritance. If this is correct, and the new creation is perfected at the close of seven thousand years, the signification of the time when the seal of the covenant was impressed is evident. The seven days previous to circumcision, signifying the seven thousand years during which the world remains under bondage to death; and the sealing by which they were brought into covenant with God on the eighth, the ushering into the new creation those whose names have been found written in the book of life. As the Abrahamic covenant was but a recognition, and a renewal of that promise of restoration which was given to our first parents before they were driven from Paradise, the symbol does not date with the covenant, but covers the whole period of man's degradation. This remark will also apply to the token of Noah's covenant.

The apostle says in Hebrews, though the law had not the very "image" "of good things to come," yet it had their "shadow." If in the law respecting the year of jubilee we look for this shadow, we think we can there trace a symbol of the final deliverance of

this world from the bondage under which it now groans. This law will be found in the twenty-fifth chapter of Leviticus, from which we make the following quotations :

"And thou shalt number seven sabbaths of years unto thee, seven times seven years ; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof ; it shall be a jubilee unto you ; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you : ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee ; it shall be holy unto you : ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another : according to the number of years after the jubilee, thou shalt buy of

thy neighbor, and according unto the number of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it. . . The land shall not be sold for ever, for the land is mine."

Many suppose that the sabbatical year, and the year of jubilee, were designed to prefigure the same thing; but the fact that the seven sabbaths of years were complete before the jubilee commenced, this forming no part of the seven, destroys the parallel between the two, and shows the supposition to be incorrect. Did they prefigure the same thing, the jubilee should occur after six sabbaths of years instead of seven. The sabbatical year appears to symbolize the same rest that is prefigured by the sabbath day, both belong to the seven; but this, if typical, prefigures something beyond the seven. It points to something that will take place after the seven is completed. As the number seven is in the Scriptures never applied to anything peculiar to the new creation, we think it points to the expiration of that bondage under which the world was sold by Adam's transgression, and the commencement of a new era, when the Lord Jesus will stand as the Head and Surety of the race. As the Israelite could not sell his inheritance for

ever, but only until the year of jubilee, because the land was the Lord's; this was typical of the fact, that Adam could not sell his inheritance into bondage for ever, because the earth is the Lord's, and Adam had no power to forfeit the possession longer than the period during which the natural man was constituted the head of the race.

When the jubilee arrived, the man who had sold his possession, if he was still living, returned to his inheritance; and if he was dead, the claims of his heirs were recognised. So, at the close of this present world, Adam's descendants will be restored to whatever was sold under bondage by his transgression; and Christ, as the Son of Man, and the appointed heir of all things, and the Redeemer of those who have died, will take possession of the new creation, as its everlasting head. Having driven the wicked from his kingdom, vanquished every enemy, and abolished the grave, this great Prince of Peace will for ever remain the kinsman King of our race. All things belonging to his kingdom will then by him be brought together, to swell the glories of the everlasting age; and the saints, crowned with glory, honor, and immortality, will reign with him for ever, over the renovated earth.

The day of the Lord, or the thousand years during

which Christ and the saints reign over this present world, would appear to be typified by the sabbath, and the sabbatical year, and this, we think, is in Hebrews called "That rest which remaineth for the people of God." The heirs, who, by faith, become partakers of the first resurrection, enter into this rest, but the heirs of the Abrahamic covenant do not, in virtue of that covenant, inherit it; for neither the millennium nor the first resurrection are specific articles in this covenant. They belong to the blessings obtained for the people of God, by the redemption of Christ. In the Mosaic law God calls the Sabbath a sign between him and his people; and in the fifty-sixth chapter of Isaiah he speaks of the proper observance of the Sabbath, as part of a covenant by which those under the Mosaic law might be made partakers of this rest; a privilege secured to them by the sacrifice of Christ, who "died for the redemption of transgressions that were under the law." The text referred to reads thus: "For thus saith the Lord unto the eunuchs that *keep my sabbaths*, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off. Also the sons

of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, *every one that keepeth the sabbath from polluting it*, and taketh hold of my covenant: *even them will I bring to my holy mountain, and make them joyful in my house of prayer:* their burnt offerings and their sacrifices shall be accepted upon mine altar: *for mine house shall be called an house of prayer for all people.*" Isaiah lvi. 4–7.

This promise cannot refer to the privilege to be enjoyed by the stranger at the time the promise was made; for he must necessarily go to the house of God to offer his sacrifices; neither can it refer to the blessings such will enjoy in the heavenly city; for as this is said to contain no temple, this house of prayer cannot be in the city. It is also called a house of prayer for all people; but the temple in Jerusalem was never considered a house of prayer for any except Israelites and Israelitish proselytes. Our Saviour's application of this promise, when reproving the Jews for their pollution of the temple, amounts to a declaration that the temple in Jerusalem will yet become a house of prayer for all nations. Where, then, can we look for the fulfilment of this promise except in the holy city during the millennium, of which the sabbath is the type, when

"the law goes forth from Zion and the word of the Lord from Jerusalem, and many nations shall come and say, Let us go up to the mountain of the Lord, and *to the house of the God of Jacob ?*" Then his house will indeed become a house of prayer to all people; and then those whose sacrifices and offerings under the law were accepted, will be made partakers of "the rest that remaineth for the people of GOD." And if the proper observance of the sabbath as a sign of this rest, was necessary to a participation in its blessings by the heirs through faith before the coming of Christ; a similar observance may be equally necessary by the Christian of the present day, for the attainment of the same desirable object.

During this thousand years men in the natural body appear to have a trial free from the influence of Satan. One design of this may be to vindicate the righteous government of God, in showing mercy to men, while he "passed by the angels that sinned." Men will then rest from the power of their cruel enemy who has so long oppressed them, and under the government of the Lord Jesus and the glorified saints, will beat their swords into ploughshares, and their spears into pruning hooks. The law of love will prevail, and obedience to God become more perfect than it has ever been. Probably it will be

perfect enough to show the propriety of a restoration to his favor and all lost privileges. This period will also be a test of the government of Christ, sufficient to show that the world will be safe under his dominion. At its close Satan is again loosed for a short time, that the true nature of his influence may be more clearly demonstrated before his final punishment. Nothing benefited by his imprisonment, and notwithstanding the manifestation of Christ's power on the earth, he immediately returns to his old work of deceiving and ruining men. He appears to excite the avarice and envy of those who dwell in remote parts of the earth, and they say, "Let us go up to the land of unwalled villages whose people dwell securely." In immense numbers they invade the camp of the saints and the beloved city, when they are destroyed by fire from heaven. This places the character of Satan in its true light, and our Kinsman Conqueror now executes upon him the threatened vengeance, and he is cast into the lake of fire. The bonds of death are then broken, the wicked separated from the righteous, and "driven away like chaff before the whirlwind." This frees the world from sin and sinners, from Satan and all his devices, and it now stands ready for the great jubilee, that will celebrate the perfecting of Redemption.

It may be asked if the duration of this present world was typified by the week, by the rainbow, by circumcision, and by the law of Jubilee, how could Christ say the time of his second coming was unknown even to himself, when this event appears to be so closely connected with the end of the world? Or how could the early Christians who enjoyed the gifts of the Spirit, and possessed the superior knowledge that was thus imparted, have been so much mistaken as to suppose that his appearing and kingdom was so soon to take place, when the law of the jubilee teaches that this kingdom will not be perfected until the new creation shall be complete? We answer, when Christ comes, he does not come to take possession of his inheritance as the heir of Adam, but as the son of David; and the judgment that he will execute at his coming, is not so much the judgment that will be executed by the promised seed of the woman, as it will be the vengeance of the Lion of the tribe of Judah; for none of the dead will then be raised except those whom he will advance to posts of dignity and honor in his kingdom. When he comes to establish his kingdom, he will vindicate the rights of his people, and render justice to their adversaries. As *their Redeemer*, he will put them in possession of the promised inherit-

ance, and give them a share in his glory, but the whole earth does not appear to be immediately subdued to his authority. As men will still continue to be free agents after his coming, and as he requires a willing service from his people, those to whom the "everlasting gospel" will then be preached, will still be free to accept or reject its offers, as the Jews were when he offered the kingdom of God to them.

With this view in mind, if we look at the law of redemption, which regulated the sale of persons and estates, under the Mosaic law, we may find something that will throw light on this point. Lev. xxv. 24–29: "In all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold: And if the man have none to redeem it, and himself be able to redeem it, then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it, until the year of jubilee; and in the jubilee it shall go out, and he shall return

unto his possession." 47–52: "And if a sojourner or a stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family; after he is sold he may be redeemed again; one of his brethren may redeem him; or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him, unto the year of jubilee; and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. If there be yet many years behind, according unto them shall he give again the price of his redemption, out of the money that he was bought for. And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption."

We observe here, first, that if a man was able he might redeem himself. This appears to illustrate the condition of the Israelite under the law. The law, we are told, "was ordained unto life," and whoever fully obeyed its precepts inherited eternal life. Our Saviour said to the young man who inquired how he might inherit eternal life, "If thou wilt enter into life, keep the commandments;" and assured him that

if he did this he should live. As a descendant of Adam, Jesus of Nazareth was, no doubt, subject to death. As an Israelite, he was placed under law. This afforded him an opportunity to redeem himself. As the Son of God, his divine nature enabled him to render that perfect obedience to the law, by which, as an Israelite, he became the heir of eternal life. That his perfect obedience was the result of his divine origin, we are taught in Heb. ix. 14, where it is said, "He, through the eternal Spirit, offered himself, without spot, unto God." Having by his obedience redeemed himself from death, as the lineal Son of David, he by this obedience became heir to the promises of the kingdom made to the son of David, who should keep the law. He thus, as the lawful king of the Jews, acquired a title to the land of Israel. This title, we think, was acquired by his obedience before he entered on his public ministry. God, then, acknowledging him as his Son, "anointed him with the Holy Ghost, and with power," that he might redeem his brethren who were unable to redeem themselves. This corresponds with another fact in the law of redemption, which provided for a man's redemption by his kinsman if unable to redeem himself. In virtue of this anointing, Christ was able to redeem his brethren from death, and offer them

the kingdom of heaven. His public ministry was a proclamation of this power of redemption, with the offer to restore those who believed in him; and had the nation received him he would not only have delivered those who obeyed him from the power of death, but would also have given them peaceable possession of the land of Israel. But as yet, no provision appears to have been made for the resurrection of those who were already dead, until Christ, as the heir under the Abrahamic covenant, should claim them after the term of bondage had expired. Neither does he as yet appear to have been able to offer redemption to the Gentiles, for he says, "I am not sent but to the lost sheep of the house of Israel;" and when his disciples told him that certain Greeks that came up to worship at the feast desired to see him, his answer was, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—"And I, if I be lifted up from the earth, will draw all men unto me." So also, when Caiaphas advised his death, "that the whole nation might not perish," it is said, "He spake this not of himself, but being high priest that same year, he prophesied that Jesus should die for that nation;" and the writer adds, "Not for that nation alone, but that he should gather together into

one, the children of God that were scattered abroad." To perfect the redemption of those who by faith had become the heirs of the covenant, and to gather in the children of God from all nations, he, as the Redeemer of his people, subjected himself to the power of death, thus paying the highest penalty of the law. Public execution, by hanging on a tree, was the highest penalty of the law; and Christ, by suffering crucifixion, redeemed his people from the curse, by "being made a curse for them."

In the law of redemption they were to count the years from the time of redemption until the year of jubilee, and were required to pay only for the time which yet remained. As in the fall, man was condemned to bondage, a thousand years for each day of the week occupied by God in creating the world, so in the redemption of his people, the Son of God was subjected to the penalty, a day for each thousand years of the bondage which yet remained; the period of time being reversed, by one day being regarded as a thousand years. As the Redeemer who had paid the price of redemption, he was entitled to enter upon the inheritance at any time; and as he did not make known the time when he designed to take possession of the land, but told his followers to watch and be always ready for his coming, they

expected his appearing even in their day. Why in his wisdom he has delayed this event until the present time, we cannot tell. No doubt he sees good and sufficient reasons for this, in the foundation he is now laying for his everlasting kingdom. He told his disciples that "when the gospel should be preached for a witness to all nations, the end would come," and no doubt he will fulfil his word. Whoever then wishes for his appearing and kingdom should labor to spread the gospel, and his efforts should be proportioned to his desire for this event. We have the assurance that this will be at least a thousand years before the redemption of the world will be perfected. Satan certainly is not bound until after Christ's appearing ; and after Satan has been bound a thousand years, he is loosed for a little season, but long enough to deceive the nations that dwell in the four quarters of the earth, and bring them up to invade the land of Canaan. This could not be done in a day, more likely it occupies a number of years. This will throw the binding of Satan so much before six thousand years from the creation. The final judgment may also find its place within the seven, and if every secret thing is then brought to light, it will require time. This does not occur till after the Devil is cast into the

lake of fire, and may throw his binding still farther back into that thousand years which is now drawing to its close. The marriage of the Lamb also takes place before the destruction of the beast and false prophet, and these again are destroyed before the Devil is bound. As this marriage does not take place until Christ's appearing, this brings the event still nearer to the present day. But when this great event will come, no man knoweth, for "it will come as a thief in the night." Then those who are ready, and waiting with oil in their lamps, will enter with him into the marriage, and the door will be shut. None except those who are "changed in a moment, in the twinkling of an eye, and go to meet the Lord in the air," will escape the terrors of that day. No others will be honored with celestial bodies, or admitted to the high dignity of sitting with him in the judgment of the world.

There will be great changes in the world when the Lord Jesus shall take the kingdom, and moral worth is made the ground of preferment. When tested by this principle, how many of the great will be abased; how many of the humble will be exalted! The wisdom of the greatest statesman will become ignorance and confusion, when compared with the intuition of those to whom judgment will be given.

The glory of the most renowned conqueror will fade into oblivion, as the powers of the world to come are brought into action. Ancestral pride will vanish before the honor of being adopted into the family of God; and royal alliances sink into insignificance when compared with the dignity of being enrolled among the brethren of Christ. The splendor of the great will become dim, before the refulgent robes of righteousness in which the saints will be arrayed—that heavenly dress of matchless purity, the token of God's approbation, which malice can never injure, and calumny can never spot. Then the wrongs of the injured will be avenged, the rights of the meek will be asserted. The "merciful will obtain mercy," while to the hard-hearted and the oppressor, the judge will say, "Pay me that thou owest." Those who are now persecuted for righteousness' sake, will then "rejoice and be exceeding glad, for their reward in heaven will be great." "The pure in heart shall see God." And to the servant that shall be found diligent in his master's work, the king will say, "Enter thou into the joy of thy Lord."

Let us now turn our eye to the land of promise that opens to our view, and see if we here find the elements of human happiness sufficient to satisfy the

aspirations of the mind, when contemplating an immortal existence. And first, this view gives us a home for our immortality. Thought may spread itself through space, but life must have a dwelling, and especially life in a resurrection body. If the new creation is not to be the future home of the redeemed, where will this home be found? Who that believes in the annihilation of the earth, as he looked abroad upon the starry grandeur of the night, has never asked, Why is the home of my immortality invisible? If the universe contains all that vast number of worlds, and systems of worlds, which modern astronomers suppose they have proved it does, is not the idea that all these move round a great central world, where God displays his glory, and into which he is gathering all holy beings throughout the universe, refuted by the fact, that while the stars in such immense numbers are visible, this great central sun is invisible? Should it be said this heaven of heavens is invisible on account of its distance; our reply is, we must then be on the outside of creation; and the throne of God is so far beyond the reach of our thoughts, that if the distance does not interfere with his superintendence of our lives, it certainly does interfere with our ability to regard him as an ever present God, to whom we

may look for help in the hour of need. As we do not know that death has ever entered any world except our own, and as it may be possible all these material worlds are inhabited by material beings, whose spirits do not become disconnected with their bodies, it is easier to believe that these worlds around us may each have a place for the manifestation of God's presence, where the inhabitants may worship him, see his glory, learn his will, and present their petitions. Paradise appears to have been such a place for our world before the fall. While under the curse this glory has been hidden from men; but it shone behind the veil in the ancient tabernacle, and when the world shall be recovered to God, it will be restored to men in the New Jerusalem.

Does the reader ask, must my immortality be confined to the narrow limits of this earth, and the heavens connected with it, when I have been taught to expect, I may hereafter soar through immensity, visiting world after world, and learning the wonderful works of God? The Bible is silent on this point, but the apostle, when contrasting the blessings of the new covenant with the Mosaic, says: "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to *an innu-*

merable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Here we find an innumerable company of angels connected with the privileges of the new covenant; what may we suppose will be their employment? They now minister to those who shall be heirs of salvation, but the world (or habitable earth) to come will not be put in subjection to them. Are we therefore to suppose that they will become supernumeraries, or that their connexion with the human family will be dissolved? It would be a poor compensation for the care they have bestowed upon men during the period of degradation, to allow them no share in the glories of that redemption, whose mysteries they now "desire to look into." Why not suppose, that when the children of God, whose guardians they have been, shall be raised to glory and honor, they too will be advanced to a higher sphere, and becoming teachers and guides of the glorified saints, make them acquainted with other worlds—perhaps conduct them thither? There is certainly as much scriptural warrant for this belief,

as for the belief that the glorified will visit distant worlds in any other manner.

This view of the future state also gives useful, honorable, and delightful employment to the redeemed, for which the experience of evil in the present world may be a necessary discipline to qualify them. To the weary, suffering pilgrim, the first requisite for happiness will be rest. This will be found by the spirit in the Heavenly tabernacle, perfect and without annoy, while the body reposes in the dust. But the idea of rest alone cannot fill the hope of immortality with joy; for when the spirit is once refreshed, rest becomes irksome, and the mind seeks enjoyment in something that will call its powers into activity. Shall the praises of God and our Divine Redeemer relieve the dull monotony? The gratitude, the love, the wonder, the intense delight, that the redeemed will feel, when freed for ever from the pains and sorrows of this mortal life, and admitted into the presence of God and the Lamb, with the assurance that they shall henceforth belong to the household of God; may well cause a song to gush from the heart, whose soul-inspiring music, long and rapturous, shall swell and echo through the heavenly tabernacle, and rise like sweet incense before the Majesty on High. Nor do we suppose that the

praises of God and redeeming love will ever cease to be sung by glorified men. But will praise be their only employment? Will this satisfy the mind for ever? Or will God the Creator, himself ever active, ever sympathizing with his creatures, whose care over this world is so minute, that not a sparrow falls to the ground without his notice, have no employment for the redeemed but praise? Will the Divine Redeemer, whose life of toil and suffering on earth has been succeeded by one of authority and intercession in heaven, find no more varied and active employment for that "peculiar people zealous of good works," that he has been disciplining by labor, self-denial, and suffering, to share his throne? For what purpose shall the body be redeemed and clothed with the powers of the world to come, of which the gifts of the Spirit were but an earnest, if not that the redeemed may share the glory and honor of their Redeemer in the government of his kingdom? And as they feel the vigor of immortal life urging them to action, and Divine wisdom enlightening all the intricacies of the path of duty, will the exercise of this government be onerous? Will not the feeling that they are all called to act together, in promoting the honor of their Heavenly Father, and their elder Brother, form not only a bond of union, but be itself

a source of intensest joy? What sympathy can be more perfect than that of the glorified? And as they con over, and communicate to each other, the knowledge acquired during their pilgrimage here, will their thoughts never descend to earth, with desire to promote the welfare of those they have left behind, especially when they witness the deep interest the Lord Jesus takes in those who form his true church? Will they grieve to accompany him to earth, when he comes to take to himself his great power, and rule and reign king of nations as he now does king of saints? Will it give them no pleasure to triumph over the devil, and the spirits of darkness, their great enemies, while here? Will those who have spent their lives in seeking the welfare of others, find no pleasure in seeing the world delivered from the thraldom of sin and death, and the race of man for ever freed from all fear of evil? Will those who have toiled here in their master's vineyard, feel it no honor to assist their Lord in the judgment of the earth, and when it is completed, be crowned as kings and priests of the new creation? Will there be no pleasure in training the innocent, docile, affectionate, lively, pious, and persevering children of the recovered race, for eternal life? Will they tire or be lonely in this employment, when all the innume-

rable company of angels that have ministered to the human family may be their advisers, and all the saints that have been redeemed will be their companions, when the Lord himself will admit them to his fellowship, and consult with them respecting the welfare and happiness of his kingdom?

What more delightful subject of thought can we now have than the privileges of the heavenly city! Our Heavenly Father will be there, a reconciled God ready to bless all those who seek his favor. Our Kinsman Conqueror will be there in his human body, the acting head and gracious High Priest of our race. The ministering angels will be there, no longer spirits hidden from view, but our visible companions. The glorified saints of all ages will be there, with whom we may hold familiar conversation; and how meagre will all the histories of the world that have been written by the learned become, compared with the living pictures of their own experience, with which the redeemed will be able to entertain and instruct each other. What volume can this world furnish that would not be forgotten, if Daniel might now become our guest, and relate to us the story of his captivity? And who for a time would not forego every earthly pleasure if they might welcome the mother of our Lord to their

dwelling? Our friends that we have loved on earth will, many of them, be there, with whom we may sympathize, as in days of old. How rich will be the happiness of friendships renewed in these delightful circumstances! How sweet the counsel we may take with each other respecting our government under the Prince of Peace! How fair will be the scenes of the renovated earth when beautified with the blessing of God! How deep the interest we will feel in those committed to our care, and with what holy pride and joy will we bring those deemed fit candidates for immortality into the new Jerusalem, and introducing them unto one great High Priest, how will we exult to see him confer the gift of eternal life, and present them faultless before the throne of his Father; and with what rapture will we join the song of praise with which they celebrate their adoption into the family of God! Unbounded knowledge will be there. The knowledge of evil in the memory of the past, the knowledge of good ever springing from the fountain of eternal truth. We can think of no element of happiness that will not be there, and found in its highest perfection. Who that loves God or man will not hail the advent of our Redeemer, when he comes to establish his kingdom? And when the trumpet of jubilee shall

announce the bondage of sin and death to be for ever broken, who does not wish to join in the rapturous shout of triumph that will then burst from the lips of a renovated world!

THE END.

ERRATA.

Page 17, line 23, and page 35, line 25, for *one* read *our*.
" 54, " 14, for *then* read *there*.
" 63, " 6, " *snows* " *snares*.
" 65, " 14, " *them* " *then*.
" 68, " 16, " *in* " *In*.
" 75, " 15, " *sin* " *sea*.
" 82, " 23, " xvii. " 17.
" 100, " 2, " *cardinal* " *carnal*.
" 102, " 7, " *probability* " *improbability*.
" 120, " 10, " *lamb* " *land*.
" 134, " 22, " *waiting* " *waiteth*.
" 135, " 9, " *their* " *then*.
" 140, " 2, " *scattered* " *seated*.
" 146, " 20, insert *and* before *through*.
" 175, " 13, omit *this* before *restoration*.
" 239, " 10, " *them* " *him*.
" " " 14, insert *all* before *flesh*.
" 244, " 16, for *neglected* read *rejected*.
And in a few instances, throughout the book, for *Revelations* read *Revelation*.

This book is due on last date given below.

F

NO LONGER PROPERTY OF THE
SALT LAKE CITY PUBLIC LIBRARY

DISCARDED
SALT LAKE
PUBLIC LIBRARY